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RETREATS

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RETREATS

THEIR VALUE, METHOD, AND ORGANISATION

EDITED BY

R. SCHOFIELD, B.A.

WARDEN OF WATERMILLOCK RETREAT HOUSE, BOLTON, LANCS.
SECRETARY OF THE ASSOCIATION FOR RETREATS FOR LANCASHIRE AND CHESHIRE

WITH PREFACES BY

THE RT. REV. J. A. KEMPTHORNE, D.D.

BISHOP OF LICHFIELD

AND

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LONDON

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PREFACE

By the Rt. Rev. J. A. Kempthorne, D.D.,
Lord Bishop of Lichfield

IN obeying the Editor's command that I should write a Preface to this book, I feel that I am discharging a debt to him, and to the Retreat House of which he is Warden; for Watermillock is one of those rest-houses—or power-houses—where I have gained much guidance and strength in my spiritual life. Perhaps it is not amiss that one should begin a preface to such a book with personal testimony to the inestimable value of an annual Retreat to a man whose life is over-occupied with manifold activities.

It is natural and right that we should first approach the subject of Retreats from the point of view of the individual soul. For each of us Christ died: for each of us God has His plan and purpose: there is some grace of character which in each of us He desires to see. The way of penitence and prayer and communion is difficult; and one of the chief causes of difficulty is the hurry and press and bustle of modern life. Distractions are multiplied, and even in a country village the worldly world is shouting in our ears, and it is hard to obey the command "Be still and know that I am God". Even when we are able, perhaps in the early morning, to get our time of daily Retreat, we need at least once a year a longer period when each of us can quietly think upon God, and give Him thanks and praise, and renew our penitence, and "hearken what the Lord God will say concerning me", and plan out our lives afresh, giving due proportion

to the various duties in which God calls us to show our love to Him and to one another. " The wind bloweth where it listeth ", and the Holy Spirit has different ways of dealing with each one of God's children. But He is always and everywhere the Spirit of order, and it is only when we are able to listen quietly for His guidance that we can learn His lessons of self-discipline, and gain from Him fresh intensity of purpose, clearer vision, and renewed strength.

But this renewal of our spiritual life, personal as it must be, is not given us for any self-centred end. The gifts of the Holy Spirit are given " for the equipment of the saints for the work of service, for the building up of the Body of Christ ", and the end is " that all as one body may attain to the perfect Man, the measure of the stature of the fulness of Christ ". There is no sort of conflict between individual and social religion. God's grace is at work in the individual that each may take his full part in the work of the Society, the Church of Christ.

At this present time we are vividly conscious of the work which the Holy Spirit desires to accomplish through the Church. The great fact of to-day is the outward unity of the world. Every advance of science has brought all nations and races into closer contact : we are crushed into one. Here is at once our danger and our opportunity. There is danger lest unity in outward things, without the unity of the Spirit, may lead us through deadly collision into common ruin. On the other hand, the ease of communication, the facilities for interchange of ideas, form at least a part of that amazing opportunity which the " World Call " is bringing home to the whole Church. How shall we find the inner unity ? How can we be filled with that faith, hope, and love which may enable us to answer the " World Call " ?

The Divine resources are sufficient for us. The need

is for men and women whose lives are surrendered to God and who are living the life of prayer.

Of all the means offered to us for a renewal of our self-consecration, and an inspiration for prayer that shall really be in the name of Christ, none is more effective than going apart from the world to be alone with God. Again, there is a close connection between the work of Missions and the effort to bring in a better social order. If we are called on to proclaim the Kingdom of God to all classes and peoples, we are equally bound to apply the law of the Kingdom, which is the law of liberty and love, to every part of life. The difficulties are immense. The one cardinal fact is that, important as are outward adjustments and reforms, they can be of no avail without that spirit of love which casts out selfishness and fear. There is much talk of a "new spirit" in social and industrial life. We shall never get that "new spirit" except by close contact with the Holy Spirit of God. Let us indulge in a flight of imagination: Can any Christian doubt that, if the leaders on both sides of an industrial dispute, together with the chief men in the government, were to go together into Retreat for a week and think out and pray out their difficulties in the presence of God, the most stubborn problems would be solved? But, after all, it is not only the leaders in Church or State or Industry on whom the solution of our difficulties, and the attainment of the inner unity, most surely depend. It was just the ordinary men and women—yes, and ordinary boys and girls—whose witness won victories for God in the early days of the Christian Church. It is the ordinary Christian people of to-day who must be the leaven of our modern society. Life is a difficult business for them—difficult for the poor, more difficult for the rich. For all of them the supreme need is closer touch with God. One of the most hopeful signs of our time is the growing readiness to make use of the opportunities offered by

our Retreat Houses, for a clearer vision of God, a fresh understanding of His will and a renewal of power to fulfil it.

If more and more Christian folk come to use these opportunities, our parishes will not lack evangelists who will proclaim the Gospel by their lives, there will be a salt which will save our industrial life from corruption, and the "World Call" will meet with an overflowing response in prayer, in gifts, and in lives consecrated to the service of God.

PREFACE

By the Rt. Rev. F. J. Chavasse, D.D., formerly Bishop of Liverpool

RETREATS have come to stay. They have justified their introduction into the Church of England. A large number of clergy, and a growing number of the laity, find that they are a valuable aid to the Christian life. In a busy restless age, when the fever of incessant work is in danger of curtailing, and sometimes even of crowding out, solitary communion with God; and when the "world is too much with us", and "getting and spending we lay waste our powers", Retreats come like a quiet night after an exhausting day to rest our tired bodies, to refresh our jaded minds, to recruit our spiritual energies, to bring nearer, and to reveal more clearly, the lights of heaven which have begun to grow distant and dim.

Nevertheless, it is certain that some Retreats, as at present conducted, do not help all men. Many feel their strict rule to be oppressive and suppressive. Enforced silence, without any opportunity of relaxation, does not, in their case, make for spiritual refreshment. The round of stereotyped services is apt to grow wearisome and mechanical; and frequent addresses pall. Such earnest souls long indeed to be quiet, and to be quiet in company; but they crave warmth, sympathy, and an opportunity for heart-to-heart intercourse with others, to counteract long spells of isolation in the country, or in the "crowded loneliness" of the town where they are too busy to exchange thoughts with their fellow clergy

and fellow Christians. They want to discuss their difficulties, personal and parochial, with kindred minds, and to unburden a perplexed conscience. Amongst such are some of our best men, especially amongst the older clergy, who once perhaps found the stricter type of Retreat helpful, but who with advancing years desire something rather different, yet on similar lines, to quicken and refresh their spiritual life.

Retreats exist for the Church, and not the Church for Retreats. It is surely our bounden duty to meet the reasonable requirements of such men. A Church which is truly Catholic remembers the great variety of temperament and character amongst its members, and endeavours to minister to all. While therefore we continue to hold the stricter type of Retreat, which helps so many so fully, with enforced and unbroken silence, rigid rules, constant services, and systematic teaching and exhortation from one chosen and specially gifted man, we ought also to make provision for the spiritual needs of others who crave help in a somewhat different kind of way.

As I write there lies before me the call to the first Evangelical Retreat held at Christ Church, Hampstead, in October, 1874, together with its time-table and paper of suggestions for its conduct. The invitation is signed by the Rev. E. H. Bickersteth, afterwards Bishop of Exeter, in the name of a small Committee of twelve clergy. Its conductor was the Rev. Canon A. W. Thorold, then Vicar of St. Pancras, and afterwards successively Bishop of Rochester and of Winchester. The time-table is headed " A Private Meeting of Clergy for Meditation and Prayer ". Its object is stated to be for " spiritual retirement, instruction, and conference ". It is limited to three days, and the number of clergy present was thirty-three, six of whom were young curates. It differed from some Retreats of that time, and of this, in the prominence given to three leading principles—fellowship, freedom, and variety.

I. It aimed at Fellowship. One of its great purposes is stated to be " to draw nearer to God, and thus nearer to one another "; to " cultivate intimate brotherly communion ". Each day opened with an administration of the Holy Communion, at which an address was given by one of the senior clergy present. An hour and three-quarters was set apart each morning for the " devotional and conversational study of Holy Scripture ", the passages being announced in the programme for previous consideration. The subject was opened by the Conductor, and each of those present was invited to contribute the result of his own meditation and experience. Different views were expressed, but no controversy was attempted or allowed. An hour before dinner, and another after it were allotted for those present to walk with friends or to meet two or three together in their lodgings, and to seek to help one another by quiet talks. Each day was closed with a devotional meeting in which spontaneous prayer was offered. Everyone tried to add something for the common edification, and to carry home the teaching of the Conductor.

II. It aimed at Freedom. Silence was not enforced. There were few rules of any kind. " Childlike love in the presence of our one Father, and Christian liberty in fellowship one with another " were to be the atmosphere of the gathering. At the same time the Conductor impressed on all that " the occasion was not one for conversation on secular matters, however pleasant and necessary at other times, but for spiritual improvement ". All present were bidden not to transgress the bounds of " a cheerful gravity ". If at meal times the Conductor felt that the talk was assuming a character not suitable to the occasion, he was " to read aloud extracts from authors, which should draw the minds of all back to meditation, and lead them to conversation on the things of God ".

III. It aimed at Variety. The proceedings were mapped out and guided by one man. Instructions,

meditations, study of Holy Scripture, opportunities for mutual conversation, liturgical and extempore prayer, were so skilfully interspersed that mind and spirit were not unduly strained, but were rested and quickened by change of occupation, and refreshed by interchange of thought and quiet edifying intercourse. Discipline was not absent, but it was the discipline of family life, and a kindly severity was tempered and warmed by an atmosphere of mutual love and confidence. The penitential element was in strong evidence, but it was full of joy, and praise; and thanksgiving abounded.

It may be said that such a gathering was not a "Retreat". But may there not be different kinds of Retreats? Is there any reason why the name should be denied to the freer, less formal, and more varied proceedings, which marked this first Evangelical "withdrawal in company"? If some of the main objects of a Retreat are "to catch a new vision of God", "to get a view of life in its right perspective", "to learn to practise sustained devotion by the help of the co-operation of others", "to secure opportunities for personal help", and "to obtain rest and change", and if these are better attained for many by the use of freer and less formal methods, common sense seems to call for their introduction in such cases. It is the end we have to consider.

In conclusion let me again express my deep conviction that times of "withdrawal in company" are needful for most Christian men and women in this distracting age. No unyielding conservatism, no fear of dangerous innovations, and no suspicion of methods which come to us from without, or which run counter to present custom or past religious experience, should lead us to depreciate a means of grace which is helping many in all parts of the Christian Church, and whose principle is certainly laid down for us in the words and example of our Divine Master Himself.

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EDITOR'S INTRODUCTION

THE very remarkable development of the Retreat Movement in the last few years has created the need for a book dealing with the subject in all its aspects. Such a book must of necessity be composite in its authorship, for no one possesses all the qualifications and experience which is required to deal with the whole range of the subject.

We have endeavoured to meet the needs of those who go to organised Retreats and those who make their own individual Retreats, the parish clergy and others who arrange Retreats for their people, the conductors of the various kinds of Retreats, and those who are directly concerned with the organising of the movement and the provision of necessary Retreat Houses, as well as people generally who want to know more about these Retreats, of which they may have heard from time to time. These interests, however, are so inter-related, that they can only be met by inclusion in one volume. Further, a book on this subject nowadays must also be comprehensive in the sense that it takes cognisance not only of the whole of our own Church but other Churches as well.

Retreats have behind them the authority of the teaching and example of Christ, for the principle which they embody played a larger part in His life and work than is generally realised. They are, therefore, essentially Christian in their nature and purpose, and they ought to be a vital part of the life and work of the whole of the Christian Church. We believe that they are destined to play such a part. The three chapters on the History of Retreats are evidence of this, for the

movement has already spread in two Churches to all parts of the world, while the definite participation of Evangelicals in the movement within the last two years marks an epoch in the history of Retreats in our own Church.

The appearance of this book is, we believe, opportune. At the present moment the entire Church is faced with domestic problems, which can only be solved as we become more and more imbued with the mind of Christ, and this can be learnt in Retreats as in no other way. At the same time an urgent call comes to her from the whole world—it is the call of Christ Himself to His Church—to fulfil the obligation, which was expressly laid upon her as her first aim and object, namely, to carry the Message of the Gospel to every creature and make disciples of all the nations. This is a day of opportunity and of grave responsibility. Christ is waiting for His Church to rise to the occasion and do her very utmost to win the world for Him before the present opportunity passes. In this connection we cannot forget, that, when Christ laid this responsibility upon His Church, He at the same time expressly bade its members wait upon God until they had been endued with " Power from on High ", ere they set about their great task. It was, to quote the late Bishop Watts-Ditchfield, " in the Upper Room the Church received at the hands of Him, who has all power in heaven and on earth, *The* power of life, of raising the dead, and of raising money also. This must be taught, and re-taught, and taught yet again to our people. The Retreat is all important ". Of one thing we are certain, that if the whole Church would go into Retreat as a preparation for meeting the " Call of the World ", there would be no shortage of men, women, or money, to discharge its obligations to the full.

No words of the Editor are adequate to express his gratitude to Bishop Chavasse and the Bishop of Lichfield for so kindly writing the Prefaces to this

book, and also to the Contributors of the respective chapters, whose generosity has made it possible to increase the size and scope of the book without increasing the price. It has been a labour of love on their part, done for the sake of the movement whose future usefulness they have so much at heart. Thanks are also due to all those who have so kindly supplied information for various chapters.

In a composite book of this kind it is, of course, understood that no contributor commits himself to all that may be said in other chapters. In every instance, with the exception of that on Free Church Retreats, in the case of which the absence from England of a well-known writer deprived us of expert help, the articles have been written from personal experience and knowledge of the respective subjects. Our object, therefore, should be achieved in providing a valuable addition to the literature on Retreats.

It will be noticed that in two or three instances there is a certain amount of repetition in the various chapters. This is inevitable for two reasons, namely, that they must be dealt with from the conductor's and the retreatant's points of view and also it is desirable that the various chapters should in each case be complete in themselves as far as possible. This is essential to their individual value and usefulness for convenient reference.

Anyone with an open and observant mind, and a wide range of religious experience, will at once recognise that if Retreats are to become in any sense universally helpful they must be capable of adaptation to meet the requirements of a variety of ages, mental and physical temperaments, and spiritual genius. There can be no justification whatever for an attempt to copyright the word " Retreat ", or stereotype the method of conducting Retreats into one pattern, to which all must conform. In our opinion any such attempt can only end in failure and would be fatal to

the growth and expansion of the Movement, and consequently to the fulfilment of its mission. An opportunity has, therefore, been afforded for different methods and a variety of experience to be described, as the only way to serve the true interests of the Movement as a whole. It may, perhaps, as a result be necessary to make some allowance for the disposition in all of us to press the method, which we personally have found most helpful, to the exclusion of others.

It is surely not for nothing that there is such a remarkable revival of Retreats in our own and other Churches at the present time. The guidance and blessing of God has been very manifest and it is evident that He has some great purpose to accomplish through it. That this book may be a means of helping the Retreat Movement to fulfil what we are convinced is its divinely appointed mission at the present time, is the earnest hope and prayer of the Editor and all those who have contributed to it.

R. Schofield.

Watermillock Retreat House,
Bolton, Lancs.,
September, 1926.

THE VALUE OF RETREATS TO THE INDIVIDUAL AND THE PARISH

By the Rev. J. F. L. Southam

IN this chapter I am to be concerned with the very important part that Retreats can take, and I feel ought to take, in the ordinary normal life of a parish, through what are known as "Parochial Retreats". I shall regard the Parish as the unit in Church life. It is the first group, the primary expression of the corporate life of the Church, in which the individual learns what it is to be "a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven". It is really impossible to consider the individual and corporate life of the Christian apart, for the individual is "borne upon the knees of the community", and can only really live when in true relation to it. The Parish and the parishioners act and react upon each other. So too with the small corporate unit of the Parish and the corporate Whole, the Church Catholic. The individual Parish has to grasp the supreme importance of its true relation in ever-widening circles to the larger whole. Only so can it avoid the narrowness of the closed circle turning in on itself and out of relation to the rest, the parochialism which is but individualism writ large. This depends upon the Parish "Soul".

I have therefore in mind a group of people from a Parish going into Retreat together, not merely as individuals, but with the conscious background of the parochial fellowship from which they have come, and

to which they will return. We are to consider the special value of such a Retreat both to the individuals who compose it and to the parochial life.

I

I would place first *the development of God-consciousness.* This is far and away the most important thing. Our Lord taught us that religion must begin with God. The Gospel He brought us was "good news about God". The first work was to "repent and believe the Gospel", because the "Kingdom of Heaven is at hand". He taught men about God, about God's relationship to them, about His Kingdom as a divine creation into which men are brought by the act of God. He showed all this as springing from the heart of God's love, for the souls He made; in return men were to love the Lord their God with all their heart and mind and soul and strength—the first and great commandment. He spoke of Himself as revealing the Father—"He that hath seen Me hath seen the Father". He showed God at work acting upon human life—"My Father worketh hitherto and I work". He told us that the knowledge of God was eternal life—"This is life eternal, that they may know Thee, the one true God, and Jesus Christ whom Thou has sent". He passed, or strove to pass as the spiritual apprehension of His Apostles allowed Him, from preaching about God to the manifestation of God. So they were witnesses of His Passion, Death, and Resurrection. Then they learnt "the things concerning the Kingdom of God" and were finally prepared for the coming of the Dispensation of the Spirit, through whom they were to be knit together with Him and with one another.

I mention this simply to point to the fact that in the Incarnate Life, and all that flows from it, we see God taking the initiative in the approach to men, and that our Lord's supreme purpose seemed to be accom-

plished when He was able to leave on earth a little group of people who were prepared for God to act, and whose main purpose was to set Him free to do so. In the Parish, the Church in miniature, if I may so call it, we need before all else a group of God-conscious people who expect God to manifest His presence, to show His power. I need not stress the obvious fact that there is a terrible lack of this Godward attitude in many parishes; that the Church is regarded as an organisation of individuals for spiritual endeavour rather than an organism, the mystical body of Christ, alive with the very Life of the Holy Spirit Himself. The infinite wonder of the Church, as the expression of the Incarnation, can dawn only upon God-conscious souls who have been led to receive and share some spiritual experience, to whom God has become a great Personal Reality.

This is made much more possible by a Retreat than in any other way. It is in Parochial Retreats, with their background of a corporate fellowship, that God seems to manifest Himself not only to the individual but also to the group in the sharing of a common spiritual experience. God's Presence is felt as a brooding Spirit hovering over that little band of pilgrims, descending upon each and distributing to each one severally His spiritual gifts. Such pioneering in the ways of discipleship is in itself a venture made in the faith that God is indeed a rewarder of them that diligently seek Him, and it meets its reward. There is developed a corporate God-consciousness, a new belief in the real presence of Christ to-day in His Mystical Body when it comes together—" Verily I say unto you where two or three are gathered together in My name there am I in the midst of them". This leads to a deeper God-possession, for in Retreat there is a corporate opening out of the souls of the retreatants to the incoming of the Holy Spirit.

I regard the Parochial Retreat, then, as our giving

God a chance to manifest Himself and to speak to us not only as individuals but as members of a parochial life, an opportunity to pass on a stage further from knowing about God to knowing Him. This cannot be gained second-hand ; God and the soul must meet, there must be personal experience of God, and consequent fresh knowledge of His Mind and Heart and Will. How many have found in retreat that God was quite different from what they had ever known or imagined Him to be before, and that His thoughts were not as their thoughts, nor His ways as their ways. When we see God, the best in us needs must love Him, and so we are led to the fulfilment of the first and great commandment.

This leads us to consider the response of the spiritual faculties which comes from a sense of God's Presence and of the spiritual environment of God. Spiritual faculties function in conscious response to the stimulus from without of the Divine Presence. The principle indeed is the same with sin. There is the external atmosphere and appeal, but the sin does not come without the response from within to the stirring of imagination, the attraction of desire, and the consequent rousing of the will to action. The story of the first sin makes this very plain. Eve's sin took the form of *eating ;* the forbidden thing passed into her and became part of her because her whole nature opened out to the external stimulus to the " lust of the flesh, the lust of the eyes, and the pride of life ". Response is natural and inevitable, if we lay ourselves open to the appeal to the lower part of our nature. So too with holiness. In Retreat there is a deliberate setting out to make contact with the environment of God through the Holy Spirit. The soul must needs respond, its powers are stirred to action, to receive, to take in the Grace of God. This means new love, new desire for God, for the heart is the mainspring of the spiritual powers and this is touched first. Then there is the

readiness of the mind to receive new truths or fresh light on old truths, as spiritual illumination flashes on the soul. This is worked out in fresh surrender of the will—" If ye love Me, keep My commandments ".

It is a very great thing for the Parish Soul when all this is realised by a group of a Parochial Family in Retreat together. There comes a deepening of the spirit of worship. Worship is seen only to have spiritual meaning as it becomes more and more the homage of the human soul in the Presence of God. Many learn this for the first time in retreat, and the Parish learns it through them. God the Father on His Throne, the Exalted Christ in Glory, the Holy Spirit " proceeding from the throne of God and of the Lamb " and manifested in the Church becomes more the realised object of our worship and the worship regarded as offered to Him, and therefore worthy of all the beauty spiritual and material that we can give to it. The conception of worship as an offering to God is not as prevalent or as strong among us as it ought to be. Often it is almost self-centred, more concerned with the offerer than with God. God cannot be glorified thus, though man may be pleased. This means that even our worship may minister to a subtle self-idolatry ; then indeed " that which should have been for our wealth has become an occasion of falling ". When even in our worship we turn in upon ourselves, then indeed there can be but little chance of our religion saving us from ourselves. The worship of our Parish Churches needs to be saved from that concentration on self which comes from the absence of ability to realise God's Presence. Instead of being elicited, drawn out of the soul by the external stimulus of the environment of the Spirit, it is often rather a self-originated effort to edify ourselves, ending where it began, far off from the throne of Grace. Then the whole thing, ritual, ceremonial, music, is but an irreverent Temple-trampling, an intrusion, upon the

Court of the Most High. We marvel sometimes at the irreverence in our churches, at the self-pleasing attitude of our congregations ; there is only one explanation big enough to fit the facts, namely, that there is no sense of God's Presence, and the poor worshippers have never forgotten themselves and therefore are unable to offer anything to Him.

This is a fundamental problem to be dealt with, for nothing whatever can happen until it is eradicated. True Religion must begin with God and the human soul's first activity in God's Presence is worship. A Retreat well spent manufactures worshippers. It will send back into the Parish a body of people who have seen a vision of God, who have learnt a little of the joy and glory of the self-abandonment with which angels and archangels magnify His Glorious Name. It matters nothing what is the type of service, the result is the same if God's Presence be not felt and recognised, the worship is an oblation to ourselves not our self-oblation. A body of retreatants who have really worshipped together will come back to the parish and spread in the Church an atmosphere of the Spirit, because they themselves in a far deeper way have become temples of the Holy Ghost. They will kneel before service in the Presence and proclaim to the chattering multitude the truth that " the most important part of the service is the five minutes before ". They will shame the unreality which sets store on the pleasing beauty of hymn or anthem, of robe or ritual, while unmindful of the spirit of " holiness without which no man shall see the Lord ".

The very fact that, generally speaking, our services are so much more beautiful to-day but constitutes an added danger if deepened spirituality does not lie beneath them, lifting it all Godward as an offering to the Most High, and away from that self-pleasing which debases it all to the service of the worst of idolatries, the worship of ourselves. The worship of

earth like that of heaven must be inspired by the vision of God. " God is Spirit and they that worship Him must worship Him in spirit and in truth ". The Holy Eucharist in its twofold setting of Sacrifice and Communion will come home in quite a new way and wonder in the setting of a Retreat. There will be, too, a changed attitude towards Prayer in general and a consequent greater dependence on it as a practical reality. Prayer in the Presence will be seen to be in essence the attempt to create the conditions which set God free to act in us and through us. Our Lord taught us always in Prayer to set God before us first, " Our Father which art in Heaven " ; that our Prayer should seek His Kingdom and His Glory ; and then that things we need, both spiritual and temporal, should be asked for.

Retreatants who have known themselves to have been praying in the Presence as never before will weigh their individual prayer-life, and start afresh to learn to pray aright unto God's Glory rather than for the selfish satisfaction of their own needs, which is what all Prayer becomes that does not issue from God-conscious souls. This is bound to have effect upon the Parish prayer-life, which depends upon the number of people who pray to God's Glory and therefore go on praying and do not faint when the immediate granting of their petitions does not appear to be to the Glory of God. They will teach, as they have learnt, the enormous value of meditation, or the spiritual feeding upon the Word of God, by which I mean God's expression of Himself and His Spirit to man. They will have learnt how much more important it is that God should speak to us and we listen to Him, rather than that we should speak to Him and He listen to us. I look to those who have been in Retreat to revive again the practice of Bible-reading, only in a deeper way, in Bible-meditation, in the listening attitude that a sense of God's Presence recognised in Prayer alone can bring.

Mere " Bible-reading " will not stand the test of those wonderful words of the collect " read, mark, learn, and inwardly digest ", any more than " saying prayers " will stand the test of the spirit of the Lord's Prayer or the spiritual Agony of Gethsemane. It is the sense of the Presence that matters.

Then there is Intercession. No priest who has had the experience of taking Parochial Retreats, even of quite young people, can have failed to marvel at the way in which intercessions come as the retreatants begin to see some way into the mind of God. There seems to come a quickening of the spiritual eyesight, a kind of intuition which sees the things that God wants done. So the Parish, the Church as a whole, the Nation, the world at large, are held up before God. The Intercession Service in Retreat is the expression work of the spiritual lessons learnt and assimilated, and often very wonderful it is. With this must come into the Parish a new appreciation of the value of intercessory Prayer, if God's will is to be accomplished, His work done. " Not by might nor by power, but by My Spirit, saith the Lord of Hosts ". We know this, but have we ever really worked it out in our Parish life ? Have we not rather trusted to the arm of flesh, with a preparatory invocation of the Divine Benediction upon its exercise ? And has it worked ? Has it brought the Kingdom of God into being in our midst ? Has it let the Spirit have free course and be glorified ? We know only too well that it has not, and in our heart of hearts we know that it could not. Intercession both at the Holy Eucharist, at the Daily Offices, and in other special ways, must play a much more real part in our Parish life, if the Kingdom is to come, and Retreats will provide a band of intercessors.

Thus through Parochial Retreats we may look for the bringing into being of a small but slowly increasing body of people who are God-conscious, who have felt the Presence, who know Him by experience, who have

listened to His Voice, and drunk of His Spirit, whose worship has been spiritualised, who have found their spiritual faculties respond to a new spiritual environment, who have heard the Voice of the Son of God. So God becomes something of the Present Reality that He was to the early Church, counting above all else in the practical affairs of daily life. Nothing less than such a complete change of outlook can eradicate the kind of idea of God which is summed up in the formula " The One above ", banished in the reality of Presence and Power not only from the world He made but from the Church, His Mystical Body, and Living Temple. Retreats could restore to us a God-conscious Church.

II

If a development of God-consciousness is the first result of Parochial Retreats, *an increase of Church-consciousness* is the second. " That they may all be one, as Thou Father art in Me and I in Thee, that they all may be one in Us, that the world may believe that Thou didst send Me ". It is surely impossible to read St. John xvii. without seeing that our Lord looked upon a common sharing of the knowledge and love of God as a true and necessary basis of any real unity in human life. We are to find God our common Centre and in Him to find one another. So when the Holy Spirit came to give the disciples power to do God's work, it is significant that He found them " all with one accord in one place ", waiting in faith and expectation, in hope and prayer, for Him who was to come upon them all and weld them into one. So St. Paul, who experienced the fulfilment, pictures to us the Body of Christ sharing His Mystical Presence through the imparting of the One Bread, inspired and controlled by the One Spirit. Corporate unity in and through a common submission to the control of the Divine Spirit was to be the primary note of the Christian Church,—One, Holy, Catholic, Apostolic. " He is the God that maketh men to be of

one mind in an house". There is nothing that is surely a greater offence against the very Heart of God, nothing that is a greater scandal to the Church, nothing that is a greater stumbling block to the world, than the conspicuous failure to attain unity. It is the measure of our failure to find God. We do not take care to emphasise the things that unite us, but only our differences. We hold on to our fragments of Truth and do not see that Truth must lie in synthesis if it is Catholic Truth, that our business is to make our contribution to the whole, and to take into consideration what other people see, and thank God for it. We read 1 Corinthians xii. and see diversities expressed and measured in the light of the larger whole. We go to 1 Corinthians xiii. and see that the spiritual solution lies wholly in the possession of God, and that is all that matters. The Church is meant to be the corporate expression of Jesus Christ through being possessed by the Holy Spirit. This must be worked out first in the inner circle of the Parish. It is always the first group that makes the greatest demands ; it is useless to talk unity in big things if we cannot live it in small, but it is fatally easy because it does not hurt or cost, and the cost of real unity in God is the Cross, the crossing out of self.

We look at Parish life and we see something very often that cannot by any stretch of the imagination be called a Family of God, a corporate expression of Jesus Christ. This means that God's writ does not run, His Spirit does not rule ; therefore the Parish is not His Kingdom, not His instrument. We do not see all the natural things that divide transcended by the greater spiritual things that unite. Rather we see cliques and coteries, factions and jealousies, ill-thinking and evil speaking even over the very worship and work of God, for which there is but one explanation—that we are "carnal" still.

A Parochial Retreat brings us face to face with this. We are led to penitence for the awful corporate sin,

of which we should otherwise in all probability have never been conscious. Many will surely be led to personal penitence by thus recognising the corporate sin of Christ's Body, the underlying cause of the disunion they see. The world is only to be redeemed by a fellowship of broken hearts mingling their life-blood with that of Calvary and opening themselves to the incoming of the Holy Spirit. The sins of our parochial life which hide God have to be atoned for by representative penitents, whom Parochial Retreats should provide. This is but the beginning, the rest must follow in a new outlook. A new outlook towards the corporate worship, especially at the Holy Communion where all Christian unity and fellowship must centre, the growing emphasis on what each brings to the corporate life in the offering of self to God, to be made more capable of service. A new outlook towards the work of the body, a claim to share it because it is the responsibility of all the faithful, not only of the Clergy. A sharing in the directly spiritual work, first by intercession for the Parish Priest who will become more and more the focus point of his people's prayers as he absolves, preaches, blesses, teaches, governs, and heals in Christ's Name, and more, by being ready to seek the gifts and graces of the Spirit by which the whole body shall make increase of itself in love. There can be no possible doubt that St. Paul regarded the Laity as sharers of the Charismata of the Spirit, and if the Church is really alive it will be so, vocations will be seen, known, recognised, and answered. The lack of the sense of vocation can only be due to a feeble sense of membership of the body. The same is true also of almsgiving. It is the long way round, but I believe Parochial Retreats to be the ultimate solution of parochial finance, by increasing the number of people ready to give till it costs and hurts because they care. Almsgiving being the pulse of the spiritual life can only be quickened by increased vitality. Money

got by other methods is not an "alms" at all, it is a patronising of God and a pauperising of His Church, not a spiritual fruit at all. "By their fruits ye shall know them".

Again, a body of people full of the evangelistic spirit are needed to extend the Kingdom. They will first make their corporate worship an evangelistic force, so that any who shall come to the "Giving of Thanks" will say: "Surely the Lord is among you". They will carry their Christ outside the four walls of the Church in wider and wider circles. They will evangelise indirectly and most potently simply by being what they are, bearers of His Spirit and His Life. They will strive to pray and love people into the Kingdom; they will form little centres of spiritual vitality. They will witness amongst their friends, in their business, or hardest of all in their homes by the power that comes through the unity of faith and fellowship behind them. Some again will seek and find the power to give in the open air the message which they have received, and none who have tried to do that but know the faith which must lie behind such work.* Most important of all, they will have gained a wider vision and help to stretch outward the circle of Parish life till it embraces the whole world.

This is the Catholic vision, without which for any parish to claim the name is but a playing with words. It is very obvious that the higher you climb the further you see. Those who stand on the dead flat level of formal and conventional churchmanship without attempting to scale the spiritual heights towards God see no further than themselves. Every stage in climbing means a wider horizon and sometimes the first stages are the hardest. There are many Parishes that

* Retreats should surely have their place before and after any special evangelistic effort such as a Parochial Mission. They will prepare the workers and subsequently garner the fruits of their labours.

find it too hard to climb high enough, even to see the Rural Deanery. Yet the World calls in God's Name, and it is our disunion which thwarts the answer at every turn, and we ourselves cannot even begin to find unity. It is those who have had some such vision of God as may be vouchsafed in Retreat who will force the Parish outward first to the Rural Deanery and the support of its common work, then to the Diocese, the Church at Home, and the Church Overseas. If we are Christians, then someone thousands of miles away should be different because we are. We have to get a long way up to see that and it is the people with a vision of God and His purpose for the world who will see it. I would say without hesitation that the Parochial Retreat is the thing that is far the most likely to give a Parish the world outlook which is the outlook of Christ Himself. Then will come the special vocations and ventures, they will appear spontaneously and inevitably out of the vitality of the body and its unity in the common enterprise of the Kingdom of God. God is at the back of us but He is also in front of us, the Alpha and the Omega, the beginning and the end. We need people of vision to-day to save us from a parochialism which never crosses the threshold of the parish boundary, or perhaps of the Parish Church, and will not take the first step towards unity with fellow Christians in the same body, the step nearest home. This is surely to attempt to limit the illimitable Love of God, and doing this to lose it. If Retreats give us a Vision of God, they must also give us a vision of the world and of the Church as God sees them, so that we see long and see far, and urge us to be ever pressing up and on towards the mark of the high calling of God in Christ Jesus.

III

I would close with a plea that Retreats should be looked upon as a normal feature in Parish life, that to

join in a Parochial Retreat should not be regarded as a sign of spiritual precocity, but should be thought of as being as natural and ordinary and necessary as going for a holiday. It is indeed a holiday in its true sense of "holy day" and should be looked forward to and prepared for in the same way. This preparation might well include financial preparation through a Retreat Club. It should be a great help in developing this outlook if Confirmation candidates had the opportunity of Retreat put before them as a normal part of their preparation. I regard Retreats for Confirmation candidates as among the most happy that I have taken part in, and as having had the most lasting influence. Quite apart from anything else, they give the impression at that most impressionable time that it is an ordinary thing to go to Retreats, and also that there is something extraordinarily helpful in it. This must surely be bound to have its effect later. There seems no more fitting time in life for a Retreat than the time of waiting for the Coming of the Holy Spirit, when God comes not only to the individual soul but surely, afresh at each Confirmation, to the Parish as these young lives consciously respond to His Presence as members of the Body.

Finance is, of course, likely to be a special difficulty in such Retreats, but would not payment for the Confirmation candidates' Retreats, or at any rate part payment, be a fitting object for the thankofferings of older retreatants ? The collection at some early Sunday and Saint's Day Eucharists might be set aside for this purpose, or donations obtained from various people, or even a grant might be made by the Parochial Church Council. This has been done and the example is one which should be generally followed.

It remains to be said in conclusion that Retreats are after all only a method of approach to God, a spiritual opportunity and help with obstacles removed as we get away from our normal surround-

ings with their distractions, into another atmosphere in which we are freer to breathe in God and to find fellowship together in the sharing in a common venture and experience. The possibilities opened out are enormous, but they must be taken. Systems and methods only open out the way for personal endeavour. They can never be a substitute for it or effect anything without it. The blessings that Retreats can give will be received only by people who mean business, who will really take their Retreat very seriously, who are ready to be still that they may know in a new way that the Lord is their God, and through the help and inspiration that Retreats can give are ready to follow on " to know the Lord ". Then there is no means of measuring the value of a Retreat to the individual and the Parish.

RETREATS IN THE CHURCH OF ENGLAND

By Canon Alan H. Simpson

"THE Retreat is as Apostolic as the Creed. The Creed without it is powerless". This arresting statement of a Bishop, who passed from us a few years ago and was, by the way, of strong Evangelical convictions, would no doubt be rejected by many as an exaggeration. Substantially, however, it is no more than the truth. One has only to substitute for the word "Retreat" a phrase such as "the elements of spiritual experience which a Retreat embodies", and the saying can be justified up to the hilt. This qualification, however, is an important one to bear in mind when we consider the history of Retreats in the Church of England. It is true that the history of formal Retreats is short; and it could easily be shown that this fact lies at the root of many of the gravest weaknesses and hindrances that we have to face at the present day. On the other hand, it must be remembered that the influences in the life of the Church, which the Retreat is more and more supplying at the present day, were in former days, at least to some extent, derived from other sources, and no historical survey would be fair that took no account of this fact.

Before the Reformation, of course, there was nothing which affected the spiritual life of the nation more than the monasteries, where seclusion was the main condition and the ways of silence and contemplation were so thoroughly explored. After that period Little Gidding stands in evidence that the blessings of calm and peace were not wholly forgotten, and we must not be misled by the stream of abuse that has descended

upon the clergy of the two following centuries into supposing that there were no parsonages up and down the land that were centres of holy peace and prayerful meditation. As a matter of fact in 1703 there appeared an English translation of a foreign book containing instructions and meditations for a clergy Retreat under the title of *Pastoral Instructions and Meditations for an Annual Retirement of Ten Days.* This was republished by Shrimpton of Oxford in 1861 as *A Plea for Seasons and Places of Retirement for Working Clergy.* Last, but not least, there were elements of real value in the old-fashioned Sunday. It was not in every Christian household a day of gloom and prohibition : it was widely kept by generations of souls as a truly holy day, that is a day " fenced off " from the distractions of common life. The Church at present is losing more than is generally realised through the growing habit on the part of its members of fulfilling their duties of worship and then going out too soon and too completely into ordinary pursuits and pleasures. Still, it must be admitted that this apology does not carry us very far. The fact remains that, if the secret of the definite practice of Retreat had been discovered a generation or two earlier, the influence for good of both the Evangelical Revival and the Oxford Movement would have been incalculably strengthened and in some respects at least they would have run a very different course. Both led necessarily to much activity and much disputation, and both stood therefore in need of the steadying effects of Retreat, which would also have served them strongly as a means of retaining clear vision.

It is to the leaders of the Oxford Movement, in what we may call its second phase, that the credit is due for the first institution of the Retreat in the modern life of the Church of England. Dr. Pusey had been forced by circumstances into years of incessant controversy ; yet no one was more conscious than himself that it was

not in the promotion of merely theological study that any real improvement in the Church could be expected. It must begin with greater strictness of life among the clergy. "Only those who were living for God", he said, "could persuade other men to live for Him". So in July of the year 1856 was held, under Dr. Pusey's auspices, what is believed to be the first Retreat for clergy in the English Church in modern times. It is interesting to note that among the retreatants was Charles Lowder, who attended expressly that he might be the better prepared to enter upon his great work at St. George's Mission. Dr. Liddon makes a comment on this Retreat which is significant as showing that the full meaning of Retreat was hardly apparent even to the most enlightened minds of that time. "As compared with modern Retreats", he writes, "it was obviously deficient; meditations are better than conferences and if souls are to deal faithfully with God and with themselves a rule of silence is a practical necessity". But he rightly adds that in this as in so much else Pusey showed himself a leader.

The next few years were apparently years of a fairly rapid growth of the movement among the clergy. It is difficult to give precise details as the distinction between Retreats and Conferences was not always kept clear. Still, one gathers from the Life of Bishop Samuel Wilberforce and other sources that the idea of the clergy gathering together in complete seclusion for two or three days of ordered devotions, largely at least spent in silence, was quickly gaining ground. Nor can it be doubted that the occasions of which a record has survived bear only a small proportion to the real sum. Indeed, Bishop Wilberforce, in his charge so early as 1860, says that Retreats had even by then become "comparatively common" as a means of helping and strengthening "that devotional element in a clergyman's character which must be developed if his ministry is to be effective". That such a phrase

as " comparatively common " was used within four years of what is generally supposed to be the first Retreat certainly confirms the impression that our records of these first beginnings are very imperfect. On the other hand, it is evident that the pioneers had no easy task. The difficulties and misunderstandings that had to be faced on all sides flash out rather vividly when we find the same Bishop telling his rural deans in the same year 1860 that " it is undesirable in any way to connect Retreats with ordination ". This would strike even the mildest advocate of Retreats at the present day as a strange sentiment ! Yet the very fact that such a remark was made by a Bishop at a meeting of his rural deans shows that there was a wider movement of the waters than might be gathered from the actual records available to us now. A consideration, however, of the names most closely associated with the first impulse of the movement, such as Dr. Pusey, T. T. Carter, Fr. Benson, S.S.J.E., Archbishop Gray, H. P. Liddon, and Edward King, shows that from the beginning there was a tendency for the Retreat to be regarded as a party method rather than as a means to fuller spiritual experience which was open to all. Possibly it was one result of the controversy of the time that the lead given to the other School by such men as Bishop E. H. Bickersteth was not followed up. This was unfortunate, for it meant the loss to them of a valuable source of spiritual power and vision.

The next stage of growth was the extension of the benefit of Retreats to the laity, which took place side by side with the growing use of the practice by the Clergy. This result was bound to follow as a consequence of the revival of the Communities. It is not at all widely realised that " the growth of the Religious Orders in the English Church in the period 1845–1900 is almost without parallel in Christian history ".* This

* Cf. *Dictionary of English Church History* (Ollard and Crosse), p. 503.

had a powerful effect upon the Retreat Movement, for not only did these Communities recover the practice for themselves but they soon directed their attention to the work of organising Retreats for those outside. As far as we can ascertain the following Communities undertook the provision of these opportunities as part of their work : the Society of St. John the Evangelist at Cowley and Westminster for priests and for laymen, especially undergraduates ; the Community of the Resurrection for priests, laymen, and lads at Mirfield and for women at St. Leonards, while for women only, or women and girls, provision was made by the Society of St. Thomas the Martyr at Oxford ; the Sisterhood of St. Mary at Wantage, and later at Wigan ; the Society of St. Peter at Horbury and Manchester ; the Sisters of Bethany at Lloyd Square, London ; the Community of the Holy Cross at Hayward's Heath and Limpsfield ; the Community of St. Lawrence at Belper ; the Society of the Incarnation at Saltley ; the Community of the Holy Rood at Felkirk ; the Order of St. Elizabeth at Heathfield ; the Community of St. Mary the Virgin in Dublin and at Plymouth ; the Community of the Good Shepherd at Canvey Island ; while in Ireland Retreats have also been arranged by the Community of St. John the Evangelist at Dublin. Others, not themselves members of Communities, followed the example thus given, as at Helmsley ; Carlett Park near Chester ; Durham, under Canon Body ; Hawarden ; West Malvern ; at St. Paul's Cathedral, by the St. Paul's Lecture Society ; at Cuddesdon, Ely, and other Theological Colleges, and in Scotland at Cumbrae and in Edinburgh. In the *Church Quarterly Review* for July, 1879 we read : " There are now not only Retreats for the Clergy, but for laymen and those engaged in an active and busy life, for women, for boys, and for girls ". So opportunities became more and more frequent and, what was of chief importance, the Apostles of Retreat among the laity were increased, so

that the work grew and widened up to the early years of this century, with effects upon the Church's life and outlook that would require a whole volume adequately to estimate.

But throughout the whole of these years—one may say, roughly, up to the War—the full possibilities of Retreat remained unrecognised. It was partly, as we have said, because the whole idea of Retreat was associated with the notion of a party method, but still more because of an unsound psychological outlook which was generally shared, that the Movement suffered from a limitation which has been proved by recent experience to have been as hampering as it was unjustified. It was assumed by those who valued Retreats most highly that the practice was effective only upon the souls of the well-instructed and devout. It occurred to very few to distinguish between lack of religious instruction and want of spiritual capacity. The two states were treated by most of the leaders as if they were identical. The simple lesson of the essential spiritual nature of man had not in this respect been learned. Thus no one seems even to have foreseen the great discovery which has since been made ; the discovery which has enlarged the scope of the work beyond the dreams of the pioneers and is now bringing a flood of new life into the English Church, that is to say, that the conditions of seclusion and silence are applicable to all sorts and conditions of men in their search after God. We know now what was not perceived last century, that there is only one condition required of a retreatant, which is neither much knowledge of the faith nor even conspicuous spiritual gifts, but a simple Godward intention. Having made this discovery we realise that the Retreat is an instrument not merely of edification but very powerfully of evangelism as well. We know, indeed, by experience that there are in English life all sorts of people, from professors to mill girls, from ladies of

society to children out of the slums, whom it seems nearly impossible even to touch by other methods but who can be won to Our Lord by the experience of Retreat. We know, too, that the whole question of the reconversion of our nation hangs upon this fact. For it is not by preaching alone, still less by the organisation of social attractions, that the nation can be won, but solely by *the apostleship of the people themselves*. And there is no method that can compare with Retreats in the creation of this apostleship, as scores of parish priests are now ready to testify.

It would be invidious as it is unnecessary to attempt to award the chief credit for this discovery. Indeed, in the writer's opinion it would be impossible to do so with any claim to accuracy, inasmuch as evidence frequently comes to hand of experiments in *Retreats for Beginners* which attracted no attention at the time but opened the way to further efforts.* The idea admittedly first came to us from abroad in the writings of Fr. Plater and the reports of Retreats for working men in France and Belgium. But the ground was prepared by the work done during the thirty or forty years preceding the War, and when the spark came many minds were ready to catch the fire of enthusiasm for a great experiment. Here and there Sisterhoods began to hold Retreats for working girls, as at Horbury. The Community of the Resurrection at Mirfield and some few other Communities arranged Retreats for working men and lads who were not of the class commonly described as "ecclesiastically minded"; while the present writer, who is sometimes supposed to have inaugurated Retreats for children in the English Church, knows that he has no claim whatever to that honour, since, besides the information in *The Church Quarterly Review*, he has evidence of Retreats in

* Much of the credit is due to the late Mr. and Mrs. Wrightson, who were called to rest before their ideas had borne full fruit in the growing work of the A.P.R. and the inspiration given to others.

industrial schools, for instance, held at surprisingly early dates. Still it is true to say that the impulse of the new idea which we have called "Retreats for Beginners" first began to be strongly felt just before and during the period of the War ; thus showing itself at a time when the Church of England, being very conscious of its failure, was more than usually ready to revise its ways and methods.

It was in 1911 that the Rev. W. B. Trevelyan opened the first Retreat House solely for the purpose of Retreats at The Yews, Beaconsfield. In 1913 the Association for Promoting Retreats opened its work at Hendon which is now being carried on at Chiswick, thus making a bold venture of faith in extending the benefit of Retreats to the business women and girls of London. Miss G. T. Mallet opened St. Mary's, Whitwell, I.O.W., in 1915 for Private Retreats. The house at Rugby was opened in 1917, and has ever since worked upon the lines that have emphasised the special value of Retreats for parochial groups, especially the young. In the North, Retreats for men which had been fostered by the Community of the Resurrection were also developed by the Committee for Laymen's Retreats formed as a result of a most successful three-day Retreat for men arranged by the Editor and another curate in 1913. This Committee carried on its work during the War and was re-formed in 1918 as the Association for Retreats for Lancashire and Cheshire under whose auspices Watermillock was opened in May, 1919, to provide Retreats for all classes and all Schools of Thought. In July of 1919 Pleshey was opened through the inspiration of the late Bishop Watts-Ditchfield and his Diocesan Missioner, the Rev. H. Monks. The following spring the Birmingham Diocesan House was opened at Coleshill, and later in the year Barlaston Hall was opened through the efforts of the Bishop of Lichfield and the Rev. T. Murray. These pioneer houses were quickly followed

by others, Carshalton for the Southwark Diocese, Erith for South-east London, Catherington through the enterprise of the Vicar of Portsea, and the Retreat House for men at Plymouth through the Rev. G. B. Hardy; St. George's, Highgate, by the A.P.R., Gloucester; Mildmay Lodge through the generosity of Deaconess Sandeman for Evangelicals; Welborne for Norwich Diocese; Ambergate for Southwell Diocese; West Ogwell House for Exeter through the initiative of Mrs. Davenport Kelly; St. Mary's, Freeland, in the Oxford Diocese; and Chester; while others are in contemplation at the present time for St. Albans, Bradford, York, and Durham Dioceses. It is also worthy of note that at Mirfield the new wing, commenced before the War, to be devoted to Retreat work, has just been finished and is therefore the first Retreat House in this country built for the purpose.

At the end of 1917 the Archbishops' Committee for considering the Evangelistic work of the Church reported in favour of each diocese possessing a "Retreat House which could be used not only by the clergy but also by the laity". This report, the appearance of which coincided with the distractions and financial stringency (as regards Church work) of the last year of the War, received less attention than it deserved. There were not wanting individuals, however, who had learned the lesson apart from the report and were prepared to act, a splendid lead being given, as we have shown, by some of our Bishops. There is now a Directory of Retreat Houses, issued by the Faith Press in 1925, which contains the names of over fifty houses where Retreats can be made. Some of these are the houses of old-established Communities, but at least twenty are houses recently established with the definite purpose of extending the work of Retreats, and the number has been added to since the Directory appeared.

There are also solid reasons for hoping that in the comparatively near future the Retreat idea will be a strong motive power in all sections of the Church's life, for the suspicion with which it has been regarded in the past as a purely party movement is now being rapidly dissipated. As far back as 1913 the Archbishop of York at the Annual Conference of the C.E.M.S. in Cardiff made an impressive appeal to the members that they should realise, without regard to party questions, the immense value and possibilities of Retreats in enabling the Society to fulfil its mission. If the Society could have responded in anything like an adequate way to so significant a lead it would have unquestionably become a really powerful agency in the spiritual and social life of our Church and country. Unfortunately the War and other difficulties intervened, so that the immediate result was less than might have been hoped for.

But there are other signs to be observed now pointing in the same direction. One is that several Retreat Houses are reported to be increasingly used by groups of people from parishes of a definitely Evangelical tradition. Then, again, the Anglican Evangelical Groups Movement, a body of by no means small influence, has recently come to the definite decision to do all in its power to further the work of Retreats, so as to take full advantage of this invaluable aid in making its contribution to the life and work of the Church at home and overseas.

Retreats are indeed the most hopeful sign in the life of our Church at the present time. That is the deliberate opinion of an increasing number of those who are watching sympathetically their growth and effects. It is a movement, too, which is drawing to its support more people of influence and ability every year, though the importance of this fact is not nearly so great as its proved power of enlisting the advocacy more and more each year of the rank and file of our

Church people, especially among the younger members. Its scope, too, is widening as the soundness of the psychology on which it depends is better understood ; as parish priests realise the immense help it can bring to their own ministry ; and as the whole Church becomes more fully aware of the tremendous possibilities of this means of grace. But, though the advance within recent years has been as great as that which could be shown in the same space of time by any movement in the Church's history, the position is by no means secure. There is still much misunderstanding to be removed, much prejudice to be disarmed, and what is perhaps the greatest hindrance of all, much sympathy that expresses itself in words but hesitates before the risk and difficulty of actual venture. It is useless to cry " let there be light " unless we are willing to pay for the oil and trim the lamps. It is futile to applaud references to Retreats at Church meetings unless we go back to our parishes to offer service and sacrifice for the cause. Furthermore, the whole question of securing an adequate number of capable conductors is a very anxious and difficult one, and not the less so because of the present shortage of clergy. It was as an attempt in some measure to meet this difficulty that the Society of Retreat Conductors was formed.

Still these difficulties are small compared with the signs of encouragement. Here at last is a " movement " which is worthy of the name because it really moves. It comes spontaneously from the people and is not utterly dependent, as so many so-called movements have been, upon constant galvanising from above into a semblance of life. All that is wanted is vision and the spirit of enterprise. We must view the opportunity on the scale that our fathers regarded that afforded by the Church Schools. If it were possible to have a Retreat House for each of our great towns, in two generations the result would be a Church renewed in

vision and power, which would mean a nation with a changing attitude towards God.

A word must be said about the extension of the Movement in our Church to all parts of the world. One hears of Retreats being arranged in the various Mission Fields for missionaries, converts, and resident Europeans. This is being done in India, China, Japan, in Egypt and other parts of Africa. In the last instance one hears of three-day Retreats arranged by the U.M.C.A. for its converts. So, too, the Movement is being introduced and developed by our Church in Canada, Australia, New Zealand, and the West Indies, as well as other parts of the Empire and of America. There is not wanting, therefore, sufficient evidence to warrant the statement that it is destined to become one of the great spiritual movements of our age.

In conclusion it may be of interest to give, so far as can be obtained, the figures in regard to the number of clergy and laity who made Retreats during 1925. These were, for Corporate Retreats at 14 Retreat Houses and 20 Community Houses, 780 clergy, 1448 men and lads, and 5603 women and girls, making a total of 7831. In addition the number of Private Retreats so far as returns have been received was 115 clergy, 35 laymen, 192 women. Thus the total for Corporate and Private Retreats amounted to 8173. The largest numbers at individual Retreat Houses were : St. Ursula's, Hendon, 900 women ; Watermillock, Bolton, 91 clergy, 119 men, 71 lads, 319 women, and 228 girls ; Coleshill, Birmingham, in nine months : 15 clergy, 140 men and lads, 361 women and girls ; and Pleshey, 30 clergy, 144 men and lads, 346 women and girls. These figures by no means represent the full total, which cannot be ascertained owing to the fact that so many Retreats are being arranged by private individuals in their own houses or parishes, and by diocesan and college authorities at various colleges and schools. For instance, many theological colleges have

regular Retreats for past and present members as at Cuddesdon, Ely, Wells, Lichfield, Lincoln, Lampeter, and Wycliffe Hall among others. These statistics, however, give some idea of the growth of the Movement since the War and augur well for its future expansion and usefulness.

RETREATS IN THE ROMAN CATHOLIC CHURCH

By the Rev. G. C. H. Pollen, S.J.

I

RETREATS have always been recognised in the Roman Catholic Church as a great instrument for assuring the fullness of spiritual life. At first they were practised by individuals, and without any uniformity of method. St. Ignatius of Loyola in 1522 was the first to produce a widely accepted "text-book" or guide, indicating a definite course of meditations—the well-known *Spiritual Exercises*. This method has been adopted more or less completely by all givers of Retreats. Of recent years the Ignatian method has been prescribed for all Directors of Retreats in Germany, Holland, and other countries where the Retreat Movement has been fully organised under the general authority of the Bishops.

At the request of a large body of Prelates, including thirty-nine Cardinals, four Patriarchs, and over six hundred Archbishops and Bishops, the present Pope, His Holiness Pius XI, in 1922 declared St. Ignatius to be the special Patron of all Retreats.

The first followers of St. Ignatius in his Society of Jesus devoted themselves chiefly to giving Retreats to individuals, or to communities living together, students in colleges, etc. These soon became annual institutions; but for gatherings of ordinary lay-folk the Retreats were organised only spasmodically—though sometimes a widespread movement was in vogue in one country or another. Maria Antonia de Paz, for instance, was

instrumental in drawing over 100,000 persons of both sexes to make closed Retreats of eight days in South America between the years 1773 and 1799. Retreats were also given here and there, in colleges or other large institutions during holiday times, or in special annexes to Religious Houses. Some of these, for example, in Westphalia, date back to 1848, while in Austria and in Argentina some claim an unbroken tradition since the eighteenth century.

But the modern revival of the Retreat Movement began when Father H. Watrigant, S.J., started the first exclusive Retreat House for men in France in 1882. Other countries soon followed suit, but we have no space to give even a sketch of the history of the Retreat Movement. We must confine ourselves to a brief account of the Movement in Great Britain, and to a summary of the present state throughout the world.

For the former, we shall take the facts from the chapter contributed by Father E. H. Buckland, S.J., to a book published in 1915. The main facts in the summary are from *Die Deutschen Exerzitienbewegung*, by Father Karl Sudbrack, S.J. (1926).

Up to 1908 there were few facilities for Laymen in England who wished to spend some days in meditation and prayer. Most of the Catholic Colleges had an annual gathering and Retreat for their old alumni. At Bishop Eton, Stonyhurst College, Kinnoul, Manresa House, Roehampton, and one or two other places, there were a few Retreats for gentlemen, but beyond this little was known or done, and there were no facilities for men of slender means or scant leisure.

In March, 1908, the first permanent House of Retreats in this country was opened by the Jesuit Fathers at Compstall Hall, near Marple, Derbyshire. It was transferred to Oakwood Hall, Romiley, Cheshire, in 1910.

The main purpose was identical with that of Houses established abroad, namely, to give all laymen, and

especially those of the working class, facilities for making Retreats under favourable conditions. In order to secure these ends the following points were kept steadily in view:—

1. That none should be prevented from coming on the score of expense. Hence the fees were fixed so as to cover merely the actual expenses during the Retreat, leaving rent, interest, taxes, wages, etc., to be raised by other means.

2 That there should be a regular succession of Retreats during the Summer and Autumn months specially adapted for the working classes.

3. That the men should be completely separated from their everyday surroundings, and should have plenty of time for personal prayer and reflection.

4. That the grounds should be as large and as attractive as possible.

These two latter conditions were fully realised at Compstall, and still more afterwards, first at Oakwood Hall, and now at Loyola Hall, Rainhill.

In course of time we also increased the dates on which men could come, although, in the winter and spring, they could spare the time only from Saturday afternoon to Sunday night. At present, practically every week-end throughout the year we have a party of ten to forty or more men.

The numbers increased at first slowly, but always steadily, until 1913, when we had 530. During the War the attendance dwindled to 300, but after the armistice the recovery was rapid. In 1919 we had 564, and by 1922 we were within seven of the 1000.

With the transfer to our present quarters in 1923, there was a loss of three months, in spite of which our yearly number was 953, increasing in succession to 1228 and 1502.

In 1926, in spite of the difficulties in the coal industry, we had 1500 visitors up to the middle of November, with over 200 more booked to come. The

chief causes of our steady growth are the enthusiastic apostolate of those who have been here, joined to the increasing sympathy and active co-operation of the local clergy, who are realising more and more clearly what a great asset it is in their parishes to have a nucleus of men and women with a true relish and grip of spiritual things. These " Retreat Promoters " are being gradually organised into local committees. Parish Committees, consisting of a Chairman, Secretary, and Treasurer, the Parish Priest *ex officio*, with about four or five others, meet once a month. They distribute literature, collect and record subscriptions—instalments of fees from those coming on future Retreats, as well as donations towards poorer brethren, and occasionally trying to help the funds of Loyola Hall itself. They send one or two delegates to the district Committee, above which, when needed, there is a more general body representing an entire city.

The time-table of all our Retreat Houses has a common basis in the Meditations, of which four are usually given each day, with a fifth meeting, which may take the form of a discussion, or of a continuous address, an " Instruction " or " Exhortation ". At Loyola Hall we have found the discussion or " Conference " very helpful.

As regards details, the time-table varies because of local trains, hours of work, etc. We give below the horarium used at Loyola Hall. It may be as well, however, to point out that the full hour appointed for Meditation includes the giving of " Points ", which usually extend over a short half-hour. The men are then instructed to remain five to ten minutes in the Chapel, communing directly with our Lord in the Blessed Sacrament. During the remainder of the hour they are free to go to their cubicles, out into the grounds, or to public rooms, but must not only observe strict silence, but are enjoined not to undertake any other, even spiritual, " exercise " except studying the

ideas put before them, or in prayer on this same matter.

The " Reflection " time is also in one sense meditation, but is directed to more general subjects. This time may be spent as directed under Meditation, but should also include several short visits to the Blessed Sacrament, as well as spiritual Reading and taking notes.

Some of the time should be given to preparing for Confession, and, especially in the three-day Retreats, a " General Confession " of the past year is found very useful by most men. The Confessor will, of course, give special attention to those inclined to be scrupulous in this matter. The men are urged to make frequent use of the opportunity they have to discuss all kinds of subjects with the Fathers in the Retreat House, whose motto is " Your affairs are our first affair ". The Church services are intended to cover as much variety as is afforded in such matters, and are timed to break up the day, so as to avoid any danger of strain or monotony.

Order of the Day

A.M.

7.0. Rise.
7.25. Angelus, Morning Prayers, Mass.
8.30. Breakfast. Rosary in private, Reflection.
9.45. Meditation in Chapel.
When the Father has finished speaking, stay at least 5 minutes in the Chapel. The rest of the Meditation can be made in the grounds.
11.0. Pilgrimage to Our Lady of Loyola.
Assemble in Chapel.
11.15. Reflection or Spiritual Reading.
11.45. Meditation.

P.M.

1.0. Angelus in Chapel. Dinner. Recreation (or Reflection).
2.45. Stations of the Cross.

P.M.

3.15. Conference.
Assemble in Recreation Room or Grounds.
Reflection.

4.30. Tea.

5.15. Meditation.

6.15. Jesus Psalter, Benediction, Reflection.

7.30. Angelus in Chapel, Supper, Night Prayers, Recreation (or Reflection).
Recreation does not begin until after Night Prayers. When there is no Public Retreat, the Jesus Psalter is said with Night Prayers.

9.0. Meditation. Retire to bed.

CONFESSIONS or interviews at any convenient time in the Fathers' rooms.

Meditation and Reflection. Meditation is not intended to be the same as Reflection, though both are forms of mental prayer. Meditation is devoted to the thoughts put before us by the Father conducting the Retreat. Reflection is directed more generally to our whole outlook—our past, our faults, our prospects and aims, where do we stand?

Silence. Silence is of the very essence of a Retreat and that which distinguishes it from all other forms of spiritual work, such as attending a Mission. The ideal way of making a Retreat is to spend the *whole* time in silence. But we recognise that this is very hard for most of our visitors. If, however, anyone feels himself strong enough to carry out this, he is quite free to do so. He can deal with the Recreation time as directed under Reflection. The library, the dormitories, and the grounds near the new chapel are reserved for those who wish to remain in silence.

Recreation. Speaking generally, the Recreation after dinner and after supper is to be spent as you prefer, either in talking or playing games, but on the first night, especially at a short week-end Retreat, the hour after supper is the most convenient for Confessions. All the Fathers of the Community are here for your convenience, and will welcome you at any time if you wish to make your Confession or discuss any spiritual point, or get guidance in any difficulty or trouble.

II

The chief external characteristic of a Retreat, from which it derives its name, is that, in order to devote time to prayer and communion with God, we withdraw from our ordinary surroundings and occupation. In this we recognise three degrees.

The full or "Closed" Retreat is made at some separate residence, where we remain during the entire Retreat.

In a "Semi-closed" Retreat, though we stay away from home all the day, we return to sleep in our own homes.

In an "Open" or "Home" Retreat we attend the place of meeting for stated hours only, and the rest of the day may have to be devoted to domestic, or even our usual business avocations.

In the following, unless expressly stated, we shall speak of "Closed" Retreats only. It will be seen that it has been impossible to secure up-to-date information from all.

France: In 1922 about 20,000 of both sexes made Closed Retreats.

For *Belgium* 1910 is the latest year for which there are complete returns, though there are indications that the present numbers should be nearly double. In the year mentioned there were 10,000 men and 15,000 women.

In *Germany* the Retreat organisation has been accepted by the hierarchy as part of the regular diocesan work. In 1924, not less than 60,000 of both sexes took part in Closed Retreats, and between 20,000 and 30,000 made Semi-closed or Open Retreats. There are now seventy Retreat Houses and also 155 places where one or more Semi-closed Retreats are given.

For *Austria* there are no records of attendance, but they have six Retreat Houses and twenty for Semi-closed Retreats.

In *Switzerland* there is only one Retreat House, but many parishes have a " Home " Retreat lasting three to five days.

Holland commenced Retreats in 1907, but owing to the active co-operation and direction of the entire episcopate, the number of Retreat Houses is now thirteen, and for several years the average attendance has been 17,000 to 18,000 men and 11,000 to 12,000 women. This is the only country in Europe where the number of men exceeds that of women, yet the Bishops declare they will not be satisfied until the men are double the women.

Spain began the same year as Holland. There are now three Retreat Houses for the clergy only, twenty-seven for laymen, and sixty for women.

Italy has thirteen Retreat Houses, and in 1922 there were 12,923 working men in Retreat.

Great Britain has now two large Retreat Houses at Loyola Hall and Craighead, Bothwell, near Glasgow. The former, as we have already stated, had 1502 in 1925 ; Craighead about 1000. There are also two other Retreat Houses under Fathers of the Society of Jesus, one at Osterley, Middlesex, for men ; and one at Stamford Hill, for boys. The nuns of the Cenacle have four Houses for women, in Liverpool, Manchester, Stamford Hill, and Grayshott. There are also several other congregations of nuns who provide Retreats. In Birmingham the nuns of the " Retreat of the Sacred Heart " have a Retreat House where they give some Retreats in the year for men, and at other times for women. The number attending Closed Retreats for the year 1925 is estimated at 10,000.

Ireland has two Retreat Houses for men. At Rathfarnham about 2000 attend each year, with a smaller number at Milltown Park.

Jugo-Slavia opened two Retreat Houses in 1922.

In *Czecho-Slovakia* the first two Houses were started in 1923, but they now have six places where Retreats

are given in the German language, seven in Czech and one in Slovac.

Hungary has two Retreat Houses and *Poland* three.

Outside Europe the Retreat Movement has also spread rapidly in some countries, though in others it has not yet gained a footing.

In *Canada* there were seven Retreat Houses in 1922, when the numbers in attendance were 5246 men and 2326 women; the proportions of the sexes being even beyond that of Holland, though the actual numbers are smaller.

The *U.S.A.* opened their first Retreat House for men in 1911, but Semi-closed or Open Retreats have been given for many years and to many thousands. No complete record is to hand, but in one only of the four Jesuit "Provinces" into which the States are divided, the figures for 1924 are as follows: The Retreat House, Mount Manresa, N.Y., 1658; other laymen, 874; women and girls, 13,172; lay students of both sexes (in their colleges, etc.), 12,203. With those given to priests, theological students, and nuns, the total for Retreats is 51,185. The other three provinces have certainly more than equalled these figures between them.

Mexico, before the present anti-religious persecution, had seven Retreat Houses, five of which had been open for more than fourteen years.

Colombia commenced Semi-closed Retreats in 1903, and by 1911 had secured the attendance of 11,000 men for five, six, or seven days each.

Chile has eleven Retreat Houses, in which it is noteworthy that the usual course for laymen is of eight or nine days.

Argentina boasts that it has kept up the old traditional Retreats from the eighteenth century, with Retreats of eight days; but no details as to numbers are to hand.

Madagascar has two "Missions" with wonderful

records of Retreats. In Betsileo, during 1922, 14,303 persons made Closed Retreats, while in Tananarivo, out of a Catholic population of 111,000, nearly one-tenth (10,813) attended.

In *Africa* the White Fathers gave Closed Retreats to 3500 catechists.

China began the Retreat Movement in 1894. Since that time, in the Mission of Che-li, a total of 41,595 persons had made Closed Retreats by the end of 1922.

Australia has a Retreat House in Melbourne, at which Retreats have been given to men for over fifteen years.

FREE CHURCH RETREATS

By the Editor

THE mission of the Retreat Movement is to renew the spiritual life and power of the whole Christian Church. In order to do this, it is necessary that the essential principle embodied in Retreats and constituting their value should be capable of adaptation to meet the varying needs of different temperaments or types of mind, and the different spiritual genius of the various Churches. It is, of course, a matter of common knowledge that one man appreciates and is helped by truth when expressed in one form, while for another it must be expressed in a different form, in order that he may get the same help from the same truth. The continued existence of the different Churches and the different Schools of Thought within the same Church, constitute a conspicuous illustration of this fact of religious experience. Uniformity has been proved to be as unhelpful as it is impossible.

We are not surprised, therefore, to find that Free Church Retreats differ somewhat from those of the Church of England and the Roman Catholic Church. There is undoubtedly a growing appreciation of the necessity of withdrawing from the occupations of one's daily life or ministry, in order to devote time and attention entirely to the development of the spiritual life. Their retreatants use a different method due to their different temperament or spiritual genius. They come apart for their mutual rather than purely personal benefit, and the members of the Retreat are given an opportunity to contribute to the sum of

spiritual benefit received. They lay stress, in other words, on the "communion of saints". Obviously there is a danger of the human element being allowed to obtrude itself too much to the exclusion of the direct Divine element. It may be pointed out, in passing, that there is the same danger in the Anglican and Roman Catholic type of Retreat. The Conductor may take up all the time and never allow his people an opportunity to get into direct personal touch with God. However, the responsible leaders in the Free Church Movement realise this danger. The place and necessity of silence being more and more understood, it is being increasingly introduced into their Retreats. Like the early Retreats in the Church of England, they at first had a considerable element of conference in them. But as time goes on we find this is assigned a less prominent part, and the devotional and meditative side takes its proper place. If we apply Christ's own test, that by their fruits ye shall know them, there can be no question that Free Church Retreats, in their developed form, are producing the results for which we look. One sometimes wonders if St. Peter conducted that ten-day's Retreat in the Upper Room and imposed a rule of absolute silence on all the rest. Prayer certainly played an important part on that occasion, and it is more than likely that others besides St. Peter led them in prayer. It is also probable that others sought to strengthen their brethren during those ten days. One thing we can say definitely, namely, that it had the result Christ intended, for they were endued with the promised "Power from on High" for the world-wide task He had given them to do.

The pioneers of Retreats among the Wesleyan Methodists have been Sir Henry Lunn, whose helpful little book *Retreats for the Soul* is well known, Dr. Ferrier Hulme, the Rev. J. A. Chapman, and others, whose names the writer does not know. We learn

from Sir Henry Lunn that a Retreat for Wesleyan Methodists was held at Swanwick in September, 1912, which he says differed considerably from one he attended at Mirfield in November of the same year. The following year another was held in which the conference element was more marked, but this was found to be undesirable and was modified in the third year. Somewhere about the same time he himself arranged and conducted, with the assistance of an elderly minister who took the early Celebrations of Holy Communion each morning, two Retreats for Oxford undergraduates. These lasted three days and approximated more to the Anglican method. Silence played an important part and was broken only at meals and in the afternoon. At the second of these, on the last evening, there was an essentially Methodist feature in a meeting, at which those present were invited to speak freely of their spiritual life and difficulties, addressing their remarks to the Conductor, who endeavoured to help each in turn. This was regarded by all as one of the most helpful parts of the Retreat.

For twenty years or more Retreats have been held by Dr. Ferrier Hulme for the young ministers in the Bristol and Bath District. They always take place from the Thursday to Saturday following the first Sunday in January, called " Covenant Sunday ", and are attended by thirty to thirty-five of the younger ministers. The Leader is always Dr. Hulme, and he has associated with him each year a well-known minister who takes a great interest in students. I am indebted for this information to the Rev. W. H. Beales, who says : " I might add that the whole Retreat finds its culmination in the early service of Holy Communion on the Saturday morning. The previous days have been a wonderful preparation for it. As to the element of silence it enters in almost invariably after the Conductor has spoken and often spontaneously elsewhere. But we do not have formal silence. Our

Retreats are conducted in accordance with our own Methodist temperament. Reality for us probably depends upon this. If we have any genius, it is for 'Fellowship', so that I do not regret that we work on our own lines. I should certainly say that the 'Retreat Habit', in its Methodist form, is taking an increasing hold upon us". As a result of these Retreats at Bristol others are now arranged, for instance, in East Anglia, Birmingham, and Portsmouth. Gatherings of a somewhat similar kind have been for many years held in Ireland for Junior Ministers, while at Synods there it is not unusual to have a Quiet Day for the ministers present.

From the Rev. J. A. Chapman the writer has received information which indicates that the idea of Retreat is likely to develop in connection with a very important movement among Methodists known as "The Fellowship of the Kingdom". In a paper on "The Discipline of the Devotional Life" Mr. Chapman says: "I wish in the third place to say something about silence. It is a much-neglected element in prayer. It should be its beginning and its end. When we begin to pray we need a period of silence for recollection, to dispose of wandering thoughts, and to calm our restlessness; and when our thanks have been uttered, our confession made, and our petitions spoken, we need a second period of quiet, in which we may listen to God. Our prayers are often barren because we do all the talking. We should learn to practise the wise words of one who knew the way of prayer: 'Go to prayer rather to hearken than to speak'." Such a real appreciation of the value of silence from one who takes a very prominent part in the "Fellowship of the Kingdom" leads one to expect that the Methodist type of Retreat will be largely developed by this Fellowship.

The writer has not been able to obtain much information about Presbyterian Retreats. He has, however, heard of a Retreat which is being arranged

for ministers in Scotland and will probably be conducted by a well-known member of an Anglican Community, who has taken a great interest in the Student Christian Movement. From the Rev. E. Philip he has received information of Quiet Days which are arranged by the Manchester and other Presbyteries.

Among the Baptists the Rev. F. C. Spurr has taken a leading part in promoting Retreats, which augurs well for the future of the Movement. In his very interesting article on Retreats, which appeared in *The Fraternal*, the organ of the Baptist Ministers' Fraternal Union, for April, 1919, he writes: "Two years ago in the pages of this magazine the question of holding a series of congregational and ministerial Retreats was discussed. . . . Beyond the holding of the Hampstead Retreat, I am not aware that anything else has been attempted in the way indicated. This seems to me a great pity, for if the value of the Retreat was understood, we should realise that in this form of devotion we possess a very powerful weapon on behalf of the Kingdom of God. . . . The value of the Retreat, properly conducted, is that its entire exercises are focussed upon the soul. The soul is probed, stripped bare of all disguise and pretence, and made to see and know itself in the Light which at once reveals and heals. . . . The Anglican and the Roman Communions recognise this need of the ministerial life and make provision for it by the holding of Retreats. And Free Churchman as I am, and shall ever remain, I am bound to admit that in this matter they are ahead of us. Their methods do not always appeal to us nor would they suit us, but the idea of the Retreat is right, and it would be wise of us to include it in our ministerial programmes. I feel a kind of humiliation in the fact that twice I have had to go outside my own Communion to obtain what my soul really needed. . . . At present the Retreat is effectively conducted in Communions other than our own. I wish we could

naturalise it amongst ourselves and make it really effective".

Speaking of an Anglican Quiet Day, conducted on strict Retreat lines and lasting from 7.30 a.m. to 5.30 p.m., which he attended in London, he says: "Such a day as this leaves a permanent mark upon the soul. Only those who have experienced it can appreciate it. And I am persuaded that we Free Churchmen would do a great thing for our spiritual lives, if we introduced the Retreat to our ministers and our people". That the Movement among the Baptists should have such a wise and able leader is a matter for real thankfulness and all will wish that he may live to see the fruits of his labours in the extension of the practice of Retreats with the consequent increase in spiritual power and effectiveness. In the same article he refers to Quiet Days held in London, while from another source one has information of Retreats held at a private house lent for the purpose near Birmingham for ministers which lasted two days and were conducted by Mr. Spurr. One also hears of Retreats for Baptist ministers in Manchester and other places. Indeed, as far back as the autumn of 1914 the London executive of the Baptist Fellowship appointed a sub-committee to conduct as many Retreats or Quiet Days for young people as would appear advisable. Mr. Hugh Martin, writing of his experience of these last gatherings, says that, although they differed widely from other Retreats, the temper and purpose of a Retreat was realised.

The Swanwick Free Church Fellowship has been the inspiration of the Movement among the Congregationalists and also beyond their Communion. In connection with this Fellowship a three-day Retreat of twenty people was held at Barming in 1914. The intention of this Fellowship as stated by one of its members is "to make discoveries in the corporate devotional life". The same article goes on to say:

" The work of the Churches and of all good movements is starving for want of men and women who have strong convictions and contagious spiritual power. The preliminary need seems to be that we should give more time to reflection and meditation upon those things which we already know and see with some degree of intellectual clearness ". It further says that " time should be spent mainly in worship and meditation with a view to fuller apprehension of truth ".

The influence upon past and present members of the Student Christian Movement of its Anglican members and the Swanwick Free Church Fellowship is bearing fruit in a number of Retreats arranged by the various branches of the S.C.M. and of the Auxiliary Movement which is composed of past members. Indeed, the word " Retreat " often appears in their lists of arrangements. This of itself is bound to have a far-reaching effect upon the extension of the movement generally, and we are likely to find Free Churchmen participating in the present great revival of the use of Retreats. They will in time work out the form in which Retreats can appeal to and help them most, just as has been done in the Roman Catholic Church and the Church of England. When it is realised that Retreats are essentially Christian and not the special method of any particular Church, the use of them will spread rapidly. There is, therefore, reason to believe that the Retreat Movement will become as wide as the Universal Church of Christ, and that it will be yet another link binding the several parts together. We hope and pray that it will be a means of hastening the time when the prayer of our Lord and Master will be realised, " That they all may be one ; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us : that the world may believe that Thou hast sent Me ".

THE PSYCHOLOGY OF RETREATS

By the Rev. L. W. Grensted

PSYCHOLOGICALLY speaking, a Retreat is a highly specialised and restricted type of group behaviour, consciously initiated by the members of the group, with various secondary motives, and with one primary motive, that of building up the mental disposition or sentiment which is directed towards God. And though the Retreat is a group activity this primary motive is individual. The influence of the group is brought to bear upon the religious development of each of its members and, in a normal Retreat, the group as a group has no further function. In this article we shall confine ourselves to the general type of Retreat, merely noting that in certain special cases, such as a Retreat arranged for a Committee, a definite psychological difference results from the permanence of the group beyond the period of the Retreat itself. There is a certain restriction of the freedom of individual experience and development, corresponding to the strengthening and deepening of the purpose of the group as a whole. And herein is both gain and loss.

To understand the normal Retreat we must begin with the primary motive, as already defined. The theory of the formation of mental disposition or character through the development of "sentiments" is one of the best established results of modern psychology. In this theory the study of human instinct is carried beyond the first stage of analysis, in which the various developed instinctive types of

behaviour, such as fear, anger, curiosity, and the different reactions of the appetites, are described and isolated. It is shown that at every stage of human life we must look not only within if we would understand the growth of the ego to a free individual life, but also to those personal relationships, the so-called "love-life", which give each stage of growth its definite direction, thus drawing the originally divergent instinctive impulses into a more and more clearly defined unity. It is well known that even a secondary purpose, such as a hobby, whether it be photography, or games, or gardening, has a very great influence in developing this unity of character. But the power of a personal relationship, or, in a word, of love, is far greater. From his earliest days onwards man develops his character not in isolation but in definite relationship, at first to parents, later to substitutes such as teachers, then to school-fellows or other companions, then to the lover, to wife or husband, then to the family and to the wider social organism of which the family is at once the basis and a part. It should be noted, too, that the earlier stages of this process are not lost but merged in those that follow. Thus the child's love for his mother should be the basis of every later stage, and yet does not disappear, but finds its own fullness and meaning in that for which it prepares the way. And the end of the process is God. Only in Him can man attain his full stature, his complete unity. Religion and the religious life may be defined as the process by which this unity, resting upon God, is achieved. The purpose of religion is the formation of the God-sentiment, dominating mental disposition, moulding character, until the whole is turned towards God. "Our hearts are restless, until they find rest in Thee".

Only in one human life has this process attained its full development. In all, save only Jesus, the inner conflicts due to sin show themselves. In even the

greatest saint the childish things are not wholly put away. There is desire for that which is other than God. There is the wilful refusal to be fashioned into His likeness, to surrender all lesser things that may not so be fashioned. There are haste and anxiety, distracted energies and divided motives. These things may show themselves but little to the outer world, itself even more distracted. But still they remain, and in times of crisis they become urgent. And the very pressure of the unsettled world about us makes it difficult to deal with them adequately, to win our way to God as we would. It is to meet this need that the Retreat method has been devised, to secure that at least occasionally we shall live for a time under conditions in which this orientation to God is natural and the distractions of life have lost their power.

It is at this point that we come to consider the secondary motive in the Retreat. Those who come have in each case a particular need, especially urgent at the moment. Sometimes, as in a clerical Retreat or a Retreat for lads, the needs of the retreatants are to some extent common, and special provision can be made to meet them. But usually even a small group will be widely diverse in this respect. There will be one whose need is rest, escape for the time being from the unending and multitudinous petty tasks of life. For another it is escape from a soul-destroying routine. For another it is escape from the responsibility of decision. For another the Retreat is "critical", a definite attempt to understand God's will in relation to some great and urgent problem of life. Another has come to seek again the splendour of a Vision that has faded, another to prepare himself for a task undertaken, another for quiet self-examination, another from a more or less clearly defined sense of obligation. There may well be others who have no one definite motive at all, but have come because some friend invited them to share the fellowship and the silence. To assume

any one of these motives as a common factor would obviously be absurd. They are really different and so far as the Conductor of the Retreat is concerned he must deal with them mainly in private interviews. A Retreat, for example, in which self-examination and repentance are over-emphasised may well be woefully beside the mark for one who is anxious and over-scrupulous, seeking encouragement and certainty in God's service.

It is the essential quality, and the justification, of the Retreat method that all these secondary motives and needs find their fulfilment and satisfaction in its primary motive, the quest for God, of which the central truth is His quest for us. It is that the presence and power of God may become real to us that we come into Retreat, in order that, seeing Him, our lives may become drawn to Him, unified and moulded by Him, until the warring impulses in us are at peace, not merely balanced one against another, but harmonised in Him.

The psychological implications of this primary function of the Retreat may be stated shortly. The key to the whole is " attention ", as indeed it is the key to every system of mental and spiritual development. Attention is the condition in which the mind, and with the mind the emotions, are fixed upon some definite object, with the result that behaviour is regulated in a corresponding manner. Baudouin has said that if the imagination is set against the will, imagination triumphs. Hence his now familiar " Law of Reversed Effort ". The effort of the will results in failure, because the very effort reinforces the imagination to which the will is opposed. Though there is undoubtedly confusion here as to the definition of both imagination and will, the facts to which Baudouin points are true enough, as any sinner with the power of introspection knows only too well. In attention the imagination, the vision, is strengthened. Reason assents and action

follows. Attention is attracted primarily through the senses.

> " A sunset touch,
> A fancy from a flower-bell, someone's death,
> A chorus-ending from Euripides ".

But behind the particular thing which has, as we say, caught our attention, there is always a personal significance. In hypnosis the attention is held by a point of light or words simply and monotonously uttered, but behind the things seen or heard there is the person of the hypnotist. That it is upon him and him only that attention is really fixed is shown by the fact that the person hypnotised will hear no other voice and will obey, within certain limits, his least command. So the mystic may be utterly rapt in the contemplation of a sunset, a crucifix, a picture, a phrase from Scripture. And again, beyond the thing, which has but served to hold the senses still, there is God in Christ. But these are more extreme forms of attention, where it passes over into what is sometimes called " contention ", a condition akin on the psychological side to the hypnoidal states and hypnosis, and on the mystical side to contemplation and ecstasy. In the Retreat we aim at the less drastic and simpler form of attention, involving no loss of volition or of self-consciousness, and spread over a longer time. This is much more easy to control and more certain of good results in the hands of Conductors who have no special knowledge of psychological method.

The second and third implications of this quest for God in the Retreat are closely related and result directly from the organisation of attention which the Retreat involves. They may be defined as the involution and the expression of emotion-energy. In the moment of attention emotion is aroused and this emotion provides the energy for resulting action. A rightly organised Retreat will result in a definite storing up of this emotional energy for later use.

Those who come into Retreat should go back to their daily tasks not only rested and refreshed but also raised to a higher level of spiritual power and efficiency. This involution, or storing up of energy, will go side by side with its expression, but the expression must be such as to increase and not diminish the sum total of energy available when the Retreat is over. In general the expressions of spiritual energy in the Retreat will be of such a character that they concentrate attention and do not disperse it. Primarily, therefore, they will be acts of worship. All other forms of activity in the Retreat, meditation, self-examination, penitence, new resolves, must be kept strictly secondary. Everything in the worship must be definitely such that the worshippers may lose themselves in the sense of the presence of God. In such worship alone is emotion-energy expressed and yet not dispersed, heightened by its own activity, powerful and pregnant with greater things to come. In arranging the Retreat, therefore, every detail of the worship must be examined, foreseen, and arranged, with this in view. Before all things the Conductor of a Retreat must avoid irrelevance, for irrelevance means waste and loss of power. A hymn out of place, a lesson which may be in the lectionary but which should have been replaced by something more appropriate, are worse than lost opportunities. They mean definite loss, distraction of attention, and wastage of resultant energy. So too in the addresses there must be no digression. Illustration there may be, but it must be apt illustration. And there must be a very great naturalness and simplicity, the simplicity of one whose own attention is fixed upon his God.

In the general organisation of a Retreat everything is arranged in order to secure this attention. The first and the necessary preliminary is the elimination of distractions of all kinds. The man who wishes to make a Retreat must go away. He can hardly find the necessary freedom from familiar things in his own

parish church, certainly not in his own home. He must go to some place that is not full of the associations of his everyday life. Preferably he must go alone, or with one or two friends intent on the same quest. At the Retreat House he will find a new group-life with the certainty and the peace of God upon it, and to that he will surrender himself for the hours or days which he is to spend there. In that life there are four main factors, the group itself, the conductor, the routine of services, and the silence. Each of these has its own psychological importance, and we may consider them in turn.

The power of the group, or of any social unit, over its members is well known. Even those who are most independent are in fact greatly under the influence of any company in which they may happen to be. We all conform almost unconsciously to the rules of our social environment, and we do not realise how strong this power is upon us until we make some effort to act against its influence. Even the man or woman who seeks notoriety in such a matter as dress, conforms in the main, and cannot but conform, to the general mode. The area of divergence is very small as compared with the area of agreement. This general fact of human and animal behaviour is now well known as the " herd-instinct ", or, better, the " herd-sentiment ". In the Retreat its power is used to the full. The individual is separated from his own normal group, the social, or industrial, or ecclesiastical environment of his usual life, and submits readily to the new group in which he finds himself. The measure of his power to make a good Retreat might almost be said to be the measure of this submission. Further, the suggestion-power of any group is vastly increased when that group is dominated by a common purpose and in few groups is the common purpose so strong or of so high an order as in the group which has gone into Retreat together to seek the Vision of God.

Next there is the Leader or Conductor of the group. His psychological function is twofold. In the first place by the very fact of his unquestioned leadership he establishes that peaceful condition of acquiescence in the group which renders attention easy. It is a well-known fact equally obvious among bees, deer, wolves, and men, that the hive, herd, pack, or committee without a leader is ill at ease. The immediate impulse of a man who finds himself in a leaderless group is to thrust himself forward into leadership. Hence the restlessness of certain types of open prayer meetings, of study circles which trust to fortuitous guidance, no less than of political parties which have not yet developed a definite consciousness and organisation, or of states in which the central authority is insecure. The Retreat is as definitely under discipline as an army, and therein lies much of its strength. In the second place the Conductor is able to control the direction of attention in the Retreat and by various means to keep it fixed upon God without distraction and yet without monotony or fatigue. The detail of this is discussed at length in other chapters, and only one or two special points come up for consideration here.

Something has already been said as to the routine of services and addresses as stimulating emotional energy and accumulating it for subsequent use. Those who are coming into Retreat for the first time are often alarmed at the number of services and addresses to be attended each day. They forget that they have none of the ordinary occupations of life to fill the time and their memory of services is often a memory with strong associations of boredom or fatigue. But in the Retreat the services perform a most necessary function. They are the means by which attention is held and by which at the same time its strain is relieved. Their frequency, their length, and their form, are carefully thought out and directed to this end. It is probably best that the addresses through which the Retreat is

directed should be separated from the specific acts of worship. The former precede, and the latter follow, the longer periods of silence. It is important to notice here that the objectivity of the acts of worship, free from emotionalism and directed toward God, is a valuable corrective of any undue morbidity or nervous strain which may result in certain people, those of the anxious or scrupulous types, from continued introspection. There is also, for many retreatants, a definite relief in a breaking of the silence itself, in the one manner which does not destroy its value. There are very many to whom speech is so natural a reaction to almost every kind of stimulus that silence is extremely irksome until by practice they have found its joy. This is especially true of young people, who must on no account be left for long periods of quiet without some means of self-expression.

Nevertheless silence is fundamental to the Retreat. However it may be guarded or mitigated, whether it be made a matter of obligation or of persuasion, silence there must be, and silence for at least the greater part of the whole time. The very fact of the continued silence has in itself strong suggestive power. It sets the mind free from the more obvious and ordinary associations and little by little the distractions of ordinary life fall away. Old problems and new ideas regroup themselves and develop. The mind is held and made attentive to thoughts which usually can find no access there. The voice of God can be heard in stillness as, perhaps, in no other way. One main fault of our customary worship, Sunday by Sunday, is the overcrowding of ideas. The truths that underlie familiar phrases and ceremonies are gigantic and urgent, could we but grasp them. To reveal themselves in their full stature they must have space and time to develop in our minds. Many of our services have too many ideas rather than too few. We may almost add a new paragraph to the " Parable of the Sower ". Both seed and

ground may be good, but if we sow too thickly in a narrow space there will still be no fruit to perfection. Psychologically speaking, we must allow for the grouping of ideas into systems by association, and we must allow these systems time to establish themselves against the tyranny, the vested interests, of older systems. The new must then form links with the old, for progress is not a simple matter of replacement. The old is not superseded. St. Paul was not speaking as a psychologist when he spoke of putting away childish things. It is the " old Adam " itself and not some new creation that is to be baptised into Christ. The future that is to be is not bound by the past, but all the past is within it. And these things need silence and time. The short Retreat is definitely less satisfactory than the long Retreat, though it is not to be despised, especially if it can be repeated more frequently. Silence, by which is really meant freedom from distraction, makes possible the detachment from old associations and habits, without which the new systems of ideas cannot develop. It should be remembered that this necessary development is not a matter of intellectual understanding, for logic follows belief, though a belief proved illogical cannot ultimately survive. It is rather a matter of the emotional system, depending upon a readjustment of personal relationships. This readjustment is controlled less from within than from without. Its character is determined by its object. As has already been said, the central truth of our quest for God is God's quest for us.

It may perhaps be added that, psychologically speaking, physical comfort is necessary to a Retreat, since the whole purpose of the arrangements made is to secure that bodily and mental relaxation which makes attention possible. Ascetic practices are wholly out of place, except possibly in Retreats arranged as part of a systematic community life, where other considerations enter in. Insufficiency of food,

inadequate sleeping accommodation, hard and uncomfortable chairs, are as real a distraction as is unnecessary luxury.

With the effects of the Retreat upon the individual afterwards there is no space here to deal, but a few words must be said upon its effects at the time, since these intimately concern the actual planning of the time-table. The fixing of attention, the physical relaxation, and the silence, are exactly those conditions under which half-forgotten memories can be revived, and half-solved problems brought up into clear consciousness. The strengthening of spiritual impulses often brings not peace but a sword. The Conductor will therefore be available freely for private interviews and will be prepared to deal with a very wide range of problems. Some of these problems will be brought by those who are making a "critical" Retreat and have come for the special purpose of solving them, but many will be raised into urgency by the Retreat itself. The difference is not without importance. A problem brought to the Retreat has been considered in detail. It is in all probability ripe for solution, so far as any solution is possible, and the Conductor is justified in giving such direct advice as he can. But a problem newly raised is not, as a rule, sufficiently clearly defined. Where it is simply a question of some unmistakable sin, a sinner awakened to penitence, the Conductor's course may be plain. But in many cases the situation is one which should not be, and cannot be, dealt with in a single interview. The Conductor should then concern himself with the conditions under which the difficulty has come up into consciousness. If the fixing of attention upon God has brought about the crisis, it is only by a continuance of the process that a solution is likely to be found. The problem of sterility in prayer, or again, that of a suddenly awakened desire for some new way of service, is a matter for spiritual direction extending over weeks

rather than hours, and the Conductor must be ready to give advice which is concerned rather with this further treatment than with the malady itself. In many cases the best advice is that the retreatant should let the problem remain open for a time, should be faithful in worship, so far as may be, and should bring it to a " critical " Retreat after six months or a year. In some cases a commendation to the parish clergy is the best thing, though unfortunately there are often reasons, not always the fault of the clergy, why this is not desirable. Again the Conductor must use a wide discretion as to the formal use of Confession and Absolution. There will be cases where the issue raised is perfectly clear and where a short time for preparation is all that is necessary. There will be some who have come into Retreat after due preparation with Confession specially in view. Here there can be no reason for hesitation, and a Conductor will always see that arrangements are made that he may hear such Confessions with reverence and privacy. But in many cases the Conductor will advise that the confession should be made formally and fully at some later time.

It is impossible to attempt here any indication of the kind of advice suitable for particular problems. The Conductor must act according to his knowledge and his faith. In any case the subject lies beyond the scope of an article on the general psychology of the Retreat method, and we can only emphasise the urgency for Conductors of special preparation with a view to this most essential and most difficult part of their work.

HOW TO MAKE A RETREAT

By the Editor

IT is well to remind ourselves that we, as Christians, believe Jesus Christ showed us both God's ideal for everyone and the only way by which it can be realised. The genuineness of our belief, of course, is proved by the extent to which we definitely try to follow His example. There are two facts in the life and example of Jesus Christ to which we would draw attention. The first is that He made full use of the opportunities provided by the Church of His day in its weekly services, for we repeatedly read " He straightway on the Sabbath Day entered into the synagogue ". The second is His habit of from time to time deliberately going away from His daily associations and surroundings in order to get a better and fuller opportunity for undisturbed communion and intercourse with His Father. This habit must have been formed when He worked as a carpenter in Nazareth, and it is significant that whenever possible He sought the silent hills where the all-pervading stillness filled His soul with a serene calm and the sense of God's presence, while the bracing air refreshed His mind and body. Those who have lived among the mountains can understand this, as did the poet Whittier.

" O Sabbath rest by Galilee !
O calm of hills above,
Where Jesus knelt to share with Thee
The silence of eternity,
Interpreted by love " !

We may be sure that Jesus Christ formed this habit because He found such opportunities an absolute

necessity in His life and work. Indeed, He bids us reproduce the same conditions (as far as possible) even in our daily prayers by retiring to our rooms and shutting the door upon the world with its distracting sights and sounds. We must be undisturbed when we are alone with our Father. Such times are real opportunities of getting to know Him for ourselves as Jesus Christ revealed Him to us, of discovering the full meaning of those words " Our Father in heaven ". These opportunities can be for us, what they were to Jesus, the happiest and most precious moments in our experience, a never-failing source of joy and peace, of renewed faith, strength, and courage, in short the very secret of real life in its fullness. The life which is really worth living both now and for ever is possible only for those who make opportunities to be alone with God our Father, and with our Lord Jesus Christ. At such times we can claim the fulfilment of Christ's promise that They will come to us and will manifest Themselves to us. For there is a great truth contained in Dr. Burroughs' alternative translation, " Man shall not live by bread alone but by every manifestation of God ".

We believe it was during the period St. Paul spent in Retreat somewhere in Arabia that he got to know Jesus Christ in such a personal way that he could afterwards write : " For me to live is Christ ". In fact the master passion of his life after his conversion was " That I may know Him ", and so be able to make Him known to others.

Although we cannot go into Retreat for so long as St. Paul did, we can, and we ought to, form the habit of doing so for a shorter time as Jesus Himself did. It cannot be less necessary for us than it was for Him, and the Church to-day is realising this fact. It is providing us with opportunities of going to a Retreat for the week-end and also for two or three days, and of these periods that of three days is undoubtedly the

best. We have, therefore, no excuse nowadays for not following Christ's example in this respect. If what we profess to believe means anything at all to us, we ought to be even more particular about arranging our annual Retreat than our annual holiday. It will refresh us in soul, mind, and body ; it will renew every part of our being, and that is more than can be said of most holidays.

In a Retreat everything is arranged in such a way that we shall not be disturbed, while the very atmosphere of the house and the grounds will fill our minds with a restful peace and sense of God's presence. There is also a conductor who will guide and help us to make the most of the opportunity. But the title of this chapter reminds us that much depends upon ourselves, if the Retreat is to be as helpful and inspiring as it might be. In our first Retreat, especially if it be a short week-end, we are of course largely dependent on the Conductor to teach us how to enter into the spirit of it and discover the value of the silence, and also how to make the most of the opportunities provided by the services, the addresses, and the times for meditation. In subsequent and longer Retreats, however, we are less dependent on the Conductor and a greater responsibility rests upon us to do our part. It is therefore most essential that we should realise beforehand what a great and indeed precious opportunity we have in a Retreat ; how to prepare ourselves for it ; and how to make a right and full use of every part of it. Our spiritual capacities are greater than we know, and only those who really try find out how much they can do or of what they are capable.

Preparation

We have said that the necessity for and value of a Retreat lies in the fact that it provides a fuller opportunity and the essential conditions for obtaining a real personal knowledge of God, our Father, and of our

Lord, Jesus Christ. Yet it is the pure in heart who alone can see God. We ought, therefore, to examine ourselves before going to a Retreat in order to find out the insincerities and sins of which we are guilty. These should be confessed in order that we may be forgiven. Our subsequent Retreat will deepen our repentance and strengthen our resolution to amend our lives according to His holy will. Those who are in the habit of going to a priest for their confession should do so before the Retreat and receive from him the assurance of divine forgiveness. Thus we shall have peace of mind and a clear conscience, so that we can go to meet our Father without fear.

We ought also to practise being quiet when we pray in order to realise that our Father is with us. Only when we are silent can He speak to us, opening our hearts and minds to know Him and understand His will. He speaks to us by putting a thought into our minds and then guiding us as we work it out or apply it to ourselves. A great scientist has said that telepathy, which is the power of one person to suggest or convey a thought to the mind of another person whether present or at a distance without speaking, is an established fact. God possesses and uses this power with which He has endowed us. It explains how God speaks to us and also how intercessory prayer works. Spirit with spirit can speak in a very real sense. This is one kind of meditation and we ought as far as possible to practise both kinds of which we will speak later. We can practise this kind at our daily prayers and the other kind while we dress, as we go to and from our work, and for those whose work does not require mental concentration, it is possible while they work.

The Silence

At a Retreat House we can learn the secret of silence, for the very atmosphere will help us and we are away from the disturbing cares and associations

of everyday life. The silence of a Retreat is far more than simply being quiet and not talking. There are many, indeed, who are glad of the chance to be quiet and not talk. It can have a wonderful refreshing and healing effect on spirit, mind, and body. Power can come through repose. The strain of life is apt to warp our souls, its multitudinous interests befog our minds, its ceaseless activities exhaust our strength. Then we need a quiet time to restore our spiritual balance, clear our mental vision, and recuperate our physical resources. In short, it can make new men and women of us.

For us, as for Jesus Christ, silence is not merely important in a Retreat, it is absolutely necessary. It is an essential means of obtaining a personal knowledge of God, and our eternal life depends upon our obtaining this personal knowledge. Silence is the door by which we enter upon the discovery of God. The saints of the Old Testament had learnt that they must "be still" in order to know God. We do well to remember that it was not in the rushing whirlwind, nor the loud voice of the thunder, nor the mighty activity of the earthquake, that Elijah heard God speaking to him, but in the calm and stillness which enveloped him when the rush and noise and activity had ceased. We must therefore pause in our busy lives, and cease from our much speaking and many activities. We must from time to time put aside our many interests, which are often so unimportant, in order to give God a real chance to make Himself and His will known to us. Unless we do this how can we possibly seek first the Kingdom of God and His Righteousness, for we shall not know what to seek nor how to seek it. Our lives will be wasted upon things that really do not matter and are not really worth while. We shall, in fact, lose our lives both in this world and the next.

It is literally true to say that the silence is the most important, the most helpful, and the most precious

part of a Retreat. We must have opportunities to be alone with God undisturbed. It is in the silence that we discover God for ourselves and find He is to us all that Jesus Christ revealed Him to be, which is summed up in the words : " Our Father in heaven ". It is extraordinarily worth while to make the effort to control both mind and tongue which is necessary in order to be silent. Only those who make this effort of self-control will ever learn how delightful is the experience of getting to know " Our Father in heaven " better. There is a real joy and happiness in thus being alone with Our Father, which those who are not determined to go into the silence until they find Him, can never experience. We repeat that for many it does mean persevering until they learn to control their thoughts as well as their tongues, but the discoveries which can be made in this way—and this way only—are more than worth while. We go to a Retreat for a definite purpose and it can only be realised if we fulfil the necessary conditions. This means that we do not talk to the others, who are sitting in the same room, or who pass us as we walk about the grounds. Some think this strange and even unnatural, but it is only what we do every day of our lives. We do not speak to everyone we pass in the street, nor to those we sit beside in the tram or train. We do not wish to do so, and they do not expect it. In fact, it would seem strange if we did. It is the same in a Retreat, we do not wish to speak to others or expect them to speak to us. It is just as natural as refraining from speaking to people in the street or tram. The fact that we do not speak to those we know in a Retreat, as we probably should in the street, is quite natural because we have all come for a special purpose and we cannot afford to waste an opportunity which we may get only once in a year. There is nothing more real or more natural than a Retreat when all realise the purpose for which they have come and are determined to observe

the conditions by which alone that purpose can be realised. Again, nothing destroys the helpfulness of a Retreat for everyone more than to see people talking when and where they ought to be silent. They are losing the benefit of the Retreat themselves and by disturbing the others they are preventing them from doing the very thing for which they have come, which is rather like the dog in the manger.

Having said this, we cannot, however, without ignoring facts, forget that among those who come to Retreats there are many different types. Some have learned, either in the course of their education or in the course of their daily occupation, to be quiet and think things out for themselves. They can, therefore, enter into the silence and make the most of it right away. Others know little or nothing about it, and perhaps have comparatively little opportunity for practising it, even if they ever tried to do so, before they come to a Retreat. They are, therefore, quite unprepared for the silence. For them it is something entirely new, and so they must begin in their first Retreats to learn both what it is and what it can do for them. Such people are very dependent on the Conductor, and it is for him to help them to enter into the spirit and purpose of the Retreat with an enthusiasm which will carry them through the first difficulties. Indeed, it depends very much on the Conductor in most ordinary Retreats how far the people enter into and benefit by the silence.

This article is, of course, written more especially with beginners in view. There are three kinds of Retreats which may be distinguished by the arrangements made with regard to the silence. Of these we will mention first the Retreat at which those present are expected to keep the silence unbroken from the first to the last service. Many are of opinion that it is easier to learn the value of it and get used to it if the silence is not broken. They maintain that it makes it harder to get back into the silence after it is broken,

and some people would not persevere and renew their efforts to discover its secret if they had not already done so before they broke it. This is certainly true of some, and for these reasons many Retreats are arranged for beginners, at which they are expected to observe the silence all the time. There is also another reason, namely, that the limited accommodation of the house and grounds makes it impossible for some to break the silence without spoiling the Retreat for the others, who wish to keep on with it to the end. At these Retreats everyone ought to do their best to observe the silence throughout for the sake of the others as well as for their own. Their self-control and perseverance will receive its due reward, and they ought to remember that in the services they have an opportunity to give vocal expression to their feelings. The fact that the others are also trying should encourage them to persevere. We hope that what we have already said about the purpose of a Retreat and the need for the silence, together with what we shall say later about the services and addresses and about meditation, will help them to occupy their minds and their time to such an extent that they will be able to overcome any selfish desire to disturb the others. Besides, there are interesting and helpful books in the library which can be read when the desire to talk asserts itself. It is obviously most unsatisfactory and undesirable that there should be sporadic talking any time and anywhere at a Retreat when everyone is expected to keep the silence unbroken throughout it.

In the second kind of Retreat there is also a very strict rule about silence but one or more opportunities are provided when all present can have spiritual fellowship with one another. It means that there is an opportunity to combine the fellowship of saints with personal fellowship with God. There is, however, no justification in a Retreat for conversation about secular affairs, as that would ruin the atmosphere of

the Retreat for everyone. These opportunities must be used for doing some meditation together, in other words, the conversation must be about the addresses or other spiritual things. One reason why at some Retreats these opportunities to engage in conversation with the others present are provided is that some people are frightened at the prospect of the silence and will never go at all if they know that they will not be able to speak to anyone but the Conductor throughout the Retreat. It does induce many to go to Retreats who otherwise would not do so. Again, there are many who are of opinion that it is easier to persevere with the silence if at proper intervals there are opportunities to rest from the effort of learning how to be quiet. It is like a horse climbing a hill. Many drivers will give their horses one or more rests on the way up so that they may get their breath and feel fresher for the rest of the climb. Also some people are so constituted temperamentally that if they persist in an effort at spiritual, mental, and physical control, to which they are quite unaccustomed, the effect upon their nerves is such that they cannot stand the unrelieved strain. If the Retreat is a short one, they are not there long enough to get over this effect and the result is that the Retreat is completely spoiled for them. The recognised opportunities afforded for conversation in these Retreats will save the situation for such people and they will go away having really benefited from it. In passing one ought to add that if such people go to a Retreat at which there is no opportunity such as we have just described, then they ought to go to the Conductor and tell him all about it so that he may give them some help in the matter. To criticise people with this kind of temperament is mere snobbery. At the same time for anyone to talk during the period of silence at these Retreats is absolutely inexcusable and really selfish.

The third kind of Retreat is a combination of the

two already described and is possible only where the common-room accommodation and the character of the grounds are suitable. This kind of Retreat is a serious attempt to meet the present situation. For nowadays in many Retreats we have not only those who have already learnt the art and discovered the value of silence, and those who are capable of persevering without any relief until they have done so, but also those who have never been to a Retreat before, those who would never come if there was complete silence, and those who find it easier to keep on trying if they can rest by the way. At these Retreats most of the house and grounds is kept strictly silent throughout. The same applies to other parts except at stated times. And there are also one or more opportunities, during which it is recognised that those who need some relief from the strain of their first experience of keeping silent in company with others can do some meditation on the addresses together, or have some real spiritual fellowship together. It is an opportunity for those who need it to practise their belief in " the communion of saints " on earth. Care must be taken, however, to provide for this where it can neither be overheard nor seen by those who are keeping the silence unbroken. Those who take advantage of these rests by the way should show their appreciation by being scrupulously careful to avoid in any way disturbing those who are keeping a silent Retreat, for they have every bit as much right to be considered as those provided for in the times of relaxation. It must be said at this point that spiritual fellowship with other Christians can never be a substitute for communion with God. We make a very serious mistake if we are content with the fellowship of a human being when we might have enjoyed the fellowship of God. It is an equally serious matter if we thoughtlessly intrude ourselves upon others when they are in communion with God. We would most certainly incur the displeasure of God by doing so.

Let us put this question of the silence in another way. The addresses in a Retreat are the spiritual food provided for us just as the meals are food for the body. But we cannot benefit by that spiritual food until we chew it by thinking it over, and digest it by applying it to our characters, our lives, and our work. Not until we have done this can we assimilate it so that it becomes part of us and we can go in the strength of it back to our daily round and common task. Now we cannot possibly think out for ourselves what has been said in the addresses if someone is talking to us, and incidentally this explains why we do not get the personal benefit we might from the sermons we hear every Sunday. We must be undisturbed while we make our own all that is helpful in the address we have just heard, so that we may gain fresh guidance, inspiration, and strength for the days to come. Silence is absolutely necessary if we are to benefit personally from the addresses. To talk after the addresses or allow others to talk to us is simply wasting a great opportunity and shows a weakness of character which we ought to set about rectifying without delay. If we have not yet learned the value of silence it is high time that we did so, because so much depends upon it.

We have written at considerable length about the silence because the importance of this part of a Retreat demands that it should be dealt with more or less adequately.

Meditation

As we have been considering the necessity of silence, in order that we may meditate, it would be well to deal at this point with the art of meditation. There are two kinds of meditation. The first is waiting upon God that we may listen to what He has to say to us about Himself and about ourselves or possibly others. This we may do in the chapel, or one of the common rooms, or out in the grounds. We need to adopt a restful

attitude and empty our minds of all thoughts save a prayerful desire that God will manifest Himself and His will to us. " Speak Lord for Thy servant heareth " is the attitude we should adopt. Then we just wait quietly until God puts some thought into our minds. He will not disappoint us if we are sincere. It is well to have a notebook and when a thought comes to us just jot it down and then make notes as it works itself out in our minds under God's guidance. You may perhaps not understand it at first because it is a new revelation, or it may be a message which God intends you to pass on to someone else who needs it, but either does not provide the opportunity or has not the receptive mind necessary for it to be given directly. This is not mere theory but actual experience. It is in this way that we may learn our vocation in life and whatever it is that God wishes to accomplish in us and through us.

The second kind of meditation is the means by which we benefit from all that is helpful in the addresses. It consists in thinking over the addresses for ourselves, and not until we have done this can we obtain any real benefit from them. Comparatively few people can take useful notes of an address without losing much that is said, while many people are quite unaccustomed to sitting down and thinking profitably about what they have heard. For this reason Conductors ought to sum up the points at the end of their addresses and also suggest questions which will relate them to the lives and characters of the people. These should be clearly dictated and should for most people be the only notes they take. This is all too seldom done. When it is not done all that those present can do is to make a note of whatever strikes them as particularly helpful and applicable to themselves in what they hear. It is not desirable to take detailed notes in any case, much less verbatim reports, for one is apt to be so concerned about completing and perfecting them that there is

no time for meditation and a great opportunity is lost.

A serious situation is created by the fact that so many people have not the faintest idea of how to set about thinking over the addresses, and Conductors ought to give them practical help in the matter. We cannot, I think, do better than adopt the method of our Church Catechism. The compilers were wise in teaching the Faith by means of question and answer. It is sound psychology to create an interest in what you wish to teach and a question does this. We want to know the answer. Again a simple question is something that the mind can grasp and begin to deal with. It is easier to answer a question than to consider a statement. As we have suggested in another chapter not only should our notes be confined to the points and questions given by a Conductor at the end of his address when he does this, but we ought to leave a space after each, or the opposite page, for writing down the result of our meditation. This will give a greater zest and purpose to our thinking, while making it more definite, clear, and practical.

If the only notes we take are the things which particularly strike us as we listen to an address, then we shall have to frame our own questions applying them to ourselves. We have only to ask ourselves some simple questions in order to start meditating. " What exactly did the Conductor mean by that ? " " How does that apply to me " ? " What would it mean for me to carry that out, and how am I to set about it " ? Questions such as these will at once set our minds working, and we shall find to our surprise that the time has gone all too quickly for us to finish our meditation. We shall not need to turn to books to fill up the time nor shall we want to waste our precious time in conversation with others. We shall, in fact, find it most interesting and also most helpful.

Reading

Every Retreat House has a library of interesting and helpful books of various kinds for the use of the retreatants. They are provided to fill up the time profitably after we have FINISHED our meditation, if that should be necessary. It is certainly not intended that we should begin to read them as soon as we come out of chapel, for that would mean we were making no attempt to do any meditation at all. We have been surprised at the way in which some people misuse the library and make it a means of dodging their meditation, and they were not all beginners. The books are simply a stop-gap and are intended solely to fill up the time after we have finished our meditation and private devotions, or to afford relief by diverting our attention if we feel the strain of persevering with the silence until we get used to it. We do not go to a Retreat in order to read books but to continue our personal discovery of God and increase our knowledge of His will. While we may pick up a book on coming out of chapel and take it with us, yet we most certainly ought not to begin to read it until we have quite conscientiously done all we can in both kinds of meditation. We hope that it is very rarely the case that the addresses in a Retreat are so unhelpful that one has to turn to the library to obtain the help which ought to be provided in the addresses. If we should ever be so unfortunate as to attend such a Retreat, which is not likely, then we can choose some helpful devotional book and treat each chapter as an address and meditate upon that. In any case God will not disappoint us when we ask Him to speak to us. No Retreat, therefore, need be fruitless and unhelpful if we do our part.

The Services

The services are a most important part of a Retreat, for they are an opportunity to learn what it means to worship God in spirit and in truth. At home in our

parish church we are apt to allow the clergy, the choir, and the rest of the congregation to worship for us, instead of taking a very real and personal part in it ourselves. Hence we do not learn the joy of worship and what it means to be lost in the consciousness of the Presence of God. Very many people have learnt in Retreat how to worship and have gone back to help their clergy in creating a spirit of true worship in their parish churches. This is brought out very well in the first chapter, so that we need not say more here.

Interviews, Confessions, and Resolutions

This chapter would not be complete in itself, which is desirable, unless we said something about interviews, confessions, and resolutions at a Retreat. These subjects have of course to be dealt with also in the chapters which are concerned with Retreats from the Conductor's point of view.

As has already been said, the Conductor is there to help and guide us as much as possible. In his addresses he does this in a general way which will be applicable to everyone present. But we need more than this. We need the particular help and guidance which will enable us to solve our own special problems and overcome our own peculiar difficulties and temptations. The Conductor will be only too glad to help us in any way he can and for this purpose he will readily see anyone who goes to him in his room between the services or addresses. The Conductor will always either mention in his first address or post on a notice board the times when he will be in his room to see people for interviews. We have therefore an opportunity to get just the help we need to put our own spiritual life right, or it may be some other problem which we do not know how to face or solve. This is an opportunity we ought to take advantage of. The Conductor will be surprised at nothing that we may tell him and his one desire will be to help us all he can. But at the same time we ought to go straight

to the point and not beat about the bush, for others wish to be helped in this way. There is only a limited time which the Conductor can allow for interviews, and it would be very wrong to waste that time by talking about things which are of no importance to anyone.

A quite new situation has been created by the rapid increase both of short week-end Retreats and of the numbers attending them. It used to be the custom, especially at Community Houses, to arrange longer Retreats and for people to make their confessions during the Retreat. But in a short Retreat nowadays there is not the time for confessions as well as interviews unless the number present happens to be quite small. Those who are in the habit of making their confessions should, as we have already said, make it part of their preparation and go to their regular confesssor before the Retreat. It may of course happen that what is said in the addresses will awaken our conscience to the fact of some sin which we had not previously realised and we will naturally wish to confess it whether privately or in the presence of a priest in order that we may receive pardon and cleansing. In that case we could make a confession of this particular sin in the Retreat, though if there were many present we might do so afterwards to our regular confessor. What we have been saying does not of course apply to Private Retreats which are dealt with later on in this book.

Every Retreat ought to be summed up in the form of a resolution. This resolution will embody the effect which the Retreat is going to have upon our future life. It is very important that we should be careful to make a wise and right resolve, otherwise we will simply defeat its purpose. It should be simple and not include a number of separate objects. On the one hand it should not be so easy that it will require little or no effort on our part to keep it, while, on the other, it should not be so difficult that we shall almost inevitably fail to adhere to it. It is a good thing to consult the Conductor as to

what would be the best resolve to make, and also how best to word it. It may also help us to live up to it if the Conductor, who has helped us in the Retreat, is asked to witness it, and for this purpose resolution cards are available on the bookstall.

Important Details

It would be well to say in conclusion something about several more or less important things in a Retreat. When we arrive at the Retreat House we ought to make ourselves familiar with the house and grounds before the Retreat begins in order that we may settle down and feel at home. This is very important as it helps us to enter into the spirit of the Retreat more readily. We will also obtain a notebook and pencil, which are generally on sale on the bookstall, and select a suitable book from the library, unless we have brought these with us. If copies of the time-table are not given out then we had better make one in our notebook so that we may be able to refer to it as required. This will help punctuality at the Services and meals—a very important point.

It is a good thing to make all arrangements for departure before the Retreat begins. We shall then not have to worry about trains and other things towards the end of the Retreat. It will enable us to give our whole attention to the purpose for which we have come up to the very end of the time we are there. The end of a Retreat ought to be the most important part and it is often spoiled through forgetting to take this simple precaution.

It is absolutely essential, in order to get full benefit both spiritually and physically from the Retreat, that we should have plenty of exercise in the open air, whatever the time of the year. If we sit still indoors all the time our circulation will slow down and we become more or less lethargic, with the result that we can neither listen attentively to the addresses and meditate

properly on them, nor can we enter into the services. Exercise in the fresh air is good alike for soul, mind, and body. We must certainly keep our minds clear and fresh. Moreover, if it is winter time our indolence will have another unnecessary and undesirable result, for we may, owing to our sluggish circulation, feel cold when as a matter of fact the house and chapel are quite reasonably warm. Attention has been drawn elsewhere to the need for taking the opportunity of retiring early in order to get an adequate amount of sleep, more perhaps than we can get at home. It is all part of the " treatment " by which in a Retreat we are renewed and refreshed in soul and mind and body. As our physical condition has an important influence upon our spiritual life and work, it is our duty to make the most of the opportunity to refit ourselves in every way. The staff also will be able to get to bed at a reasonable time and obtain the sleep which their work demands.

Further, we ought when we go to a Retreat to show the Christian spirit of consideration for others. We have already spoken of this as it applies to the other retreatants. We want to say a word here about consideration for the staff who minister to us at the Retreat House. Their life and work is by no means easy and we ought not to make it harder than it need be by any unreasonableness or thoughtlessness on our part. Some of us need to learn how to " be content with such things as ye have ". Again, it is well to remember that criticisms are often a reflection on those who make them rather than on the house and its arrangements. These remarks have been included because the reports one hears from organisers in various parts of the country clearly show that it needs to be said.

It is a real help to the staff if we clean our own boots where a bootroom is provided, especially when there is a large number at the Retreat, and also if we use the lavatories, instead of the washstands in the bedrooms,

during the day to wash our hands. Also we can give real assistance by making our own beds. These are simple things we can do which are no trouble to us individually though they entail a great deal of work if the staff have to attend to them for all the retreatants.

In conclusion, we would point out that the extent to which we shall benefit from the practice of going into Retreat will depend upon our making a habit of it, as Jesus did, and also upon whether we are determined to make the best use of the silence. Our second Retreat will be more helpful than the first, because we can enter into it better and are therefore able to make fuller use of the opportunity. To obtain a personal knowledge of God is the greatest quest in the world, but only those make the great discovery who are sufficiently in earnest to persevere. "Seek and ye shall find" was not spoken of those who gave up after the first attempt. On the other hand, the reward of perseverance makes the effort entailed infinitely worth while.

RETREATS FOR CHILDREN

By Canon Alan H. Simpson

THE experimental side of any science has many surprises in store for the learner, and nothing is more rigorously required of him than a complete readiness to allow observed facts to modify preconceptions. Thus in the realm of chemistry one might suppose oneself to be very familiar with the brown metal, copper, and the yellow powder, sulphur. Yet who, in his wildest dreams, would have learned apart from experiment that the combination of these elements results in the blue crystal that is copper-sulphate ?

In these days when there is, rightly, so much heart-searching concerning the science of spiritual education, nothing is more to be deprecated than a conviction of the infallibility of preconceived ideas. We are all agreed that our methods of training the young need revision. We ought all, surely, to be ready to welcome sympathetically, and observe intelligently, the various experiments that are being made. Yet one cannot feel that this attitude is quite generally maintained in regard to Retreats for Children. Sentiments are not infrequently expressed in conversation, at public meetings, and not least in our Church papers, that seem to show the working of a process in people's minds that is the reverse of scientific. Retreats for Children are condemned because people put together their own preconceived notions of " children " and " Retreat ", and then find that their minds revolt strongly from the image that results. They picture children compelled, by some strange magic, to sit still for a long space of time under pious exhortations, and then going out from

so devastating an experience confirmed little prigs for the rest of their lives. It is all like imagining various messes that might be supposed to result from combining copper and sulphur, instead of listening to those who have witnessed the production of that splendid blue crystal. It is to put oneself in the deplorable attitude of the professor who evolved a camel out of his own inner consciousness, from the data at his disposal, and being a man of strong convictions, thereafter scorned any suggestion that he should visit the Zoological Gardens and observe the beast.

People who take part in a Retreat for Children for the first time meet as a rule with one of the surprises of their lives, and, to do them justice, they are usually not slow to confess it. The more they have had to do with Sunday School methods the more is the surprise filled with joy. Here is something that provides so exactly those elements that they have realised for years past are needed, and yet have found it so hard to secure. It is indeed exactly these teachers, who come ignorant of Retreats for Children or even slightly prejudiced against the whole idea, who, after actual experience, become as determined advocates for the practice as are the young retreatants themselves. One has, indeed, seen this conversion brought about so often as to be convinced that, if a large number of clergy, superintendents, and teachers could only see these Retreats, there would be a demand for the provision of a Retreat House for children alone, in town after town, on the part of those who at present only discuss, and that sometimes rather despondently, the whole question of " Sunday School Reform ".

Let it therefore be plainly said at once that Retreats for Children are not urged as a substitute for the Sunday School or any other method. Their peculiar importance lies in the fact that they increase tenfold the effectiveness of every other method that, in itself, is sound. " Childrens' Retreats have saved my Sunday Schools " ;

" the children have been totally different to deal with ever since their Retreat "; " those boys who went into Retreat have become almost a nuisance because they are always wanting me to give them some more work to do ". These are typical of the expressions that one has heard again and again.

What, then, are the special elements of spiritual training that Retreats for Children have proved themselves capable of supplying ?

In the first place by this method an appeal is made to a wide range of faculties other than the merely intellectual. In the atmosphere of Retreat the deeper spiritual powers of even young children come within the range of appeal in a manner that is truly surprising. In a simple and natural way, with no suggestion of emotional strain, the spiritual side of young personalities emerges in a Retreat, and things happen which before might have been regarded as impossible. Young people are much more direct, one might almost say " businesslike ", than their elders, and they are also more naturally friendly than lads and girls in the later teens. There is no time wasted in " disarming suspicion ", " setting them at their ease "; there is no need to trouble, as so often with grown-up people, about enticing them out of their self-consciousness. The new surroundings are a land of discovery, and the Conductor is accepted at once as their trusted guide. The very first service to which they are summoned is an adventure that they gladly enter upon with him. The stillness and quiet lay hold upon them, and, the world with its distractions being shut out, reverence and a sense of the reality of the unseen emerge quickly and naturally—more so, as a rule, than in the case of their elders who are so often hindered in the early stages of Retreat either by dissipation of their thoughts, or by what is worse, namely, an introspection that is sometimes almost frenzied. Children do not consciously seek " vision ", or " sensible satisfaction ", or any

other supposedly necessary result of their devotions. But they are ready enough to go with their Conductor as he leads them, and the consequences are not less valuable because they are not analysed. Do they find the silence trying and unnatural ? Did not the whole thing seem very odd and strange ? These questions may be asked now of scores of very ordinary boys and girls in some of our parishes, and the answer will be found in the fact, which they make no attempt to conceal, that they are longing for the time when they can go back to the Retreat House again. Children are the best of all apostles of Retreat ; and children are not subtle enough to commend with enthusiasm to others what has been irksome or distasteful to themselves.

Secondly, and following closely on what has been said, in Retreat the spiritual faculties of the young are not merely appealed to by the Conductor, but used more and more actively by themselves. If there is any want of spontaneity in the first service of the Retreat there is certainly none in the later ones. But the point needs emphasising very strongly. Much failure in our past work with children has been due to the fact that we have merely dominated them, and imposed ourselves and ideas upon them, but have made no real attempt to strengthen their own faculties by evoking them into use. Many clergy who are accounted " good with children ", in fact are nearly useless as educators. They can interest children, keep them amused, maintain order, and even impart facts to their minds, but they have only too often no skill whatever in drawing into action the children's own powers. Sometimes, too, one finds that children come into Retreat from a parish where one knows things are " well done ", and yet that they drive one nearly to despair. They are well-taught, and can answer any question concerning the faith ; they are admirably drilled, for they give no trouble as to discipline from start to finish. But they are not *trained* in the least. Their powers of natural,

spontaneous worship or prayer have been driven underground, and are far more difficult to get at than those of many ill-taught and even disorderly children from some neglected back street. One is indeed glad to know that a better knowledge of psychology is changing our aims and methods in this respect; though it is strange that we should ever have forgotten the significance of the fact that children learn to walk by walking, and not by being made to sit still while their fathers read to them lectures on equilibrium.

In Retreat, at all events, there can be no doubt that what is required of the Conductor is not much exhortation, but wise initiative. A Retreat for Children proves, as hardly anything else can, that boys and girls have wonderful capacities of their own for such things as intercession and thanksgiving, still more for meditation, and most of all for worship; and, as with grown-up people, so with children, only in a slightly different way, the strong personal appeal of the Retreat draws out these capacities. In the ordinary ways of parish life, in church and in school, the young can go through months and years of services and lessons, yet managing all the time to escape, as it were, in the crowd. Many unquestionably do so. They hear various spiritual exercises explained; they witness the performance of them; but they just stop short of personally entering into them. Thus it often happens in Retreat that boys and girls come almost for the first time to a clear realisation of the fact that spiritual faculties are their own real possession, and that it is a joy to use them. Thereafter their conception of spiritual life is filled with a new meaning and vitality. They have caught a spark of that joy in the Lord which is the true flame of the power of Christian life. They have entered into an experience; they have gained a glimpse of a secret. Closeness to God; talking with God; God's children; God's Home; God's Kingdom—such phrases cease to be abstract and begin to shine from within like the

Burning Bush, and they realise in the ordinary ways of life for long afterwards that something is being lost if that fire is allowed to die out. Many people do not seem to have grasped that spiritual faculties are inherent and natural, and that the realisation of the use of a faculty is always satisfying, as one may see if one watches a boy who has just found the secret of swimming and is getting on. We still seem to find it difficult to rid our minds of the view of children and their religion, held in the days that produced *The Fairchild Family* and *The Parents' Assistant,* whereby it was supposed apparently that spiritual faculties could only appear in later life by a process of prolonged and minatory exhortation from the elders. Therefore many, who have not observed, are puzzled because the claim is made that children *like* Retreat. Yet in fact nothing is more certain than that they go through Retreat, and out of it, in joyfulness. Nothing, too, is more gratifying than the fact that a Retreat, because it has stirred the spiritual faculties, sends the children back not with any priggish sense of superiority, but with a natural and simple, yet deepened, appreciation of all the ordinary opportunities in the church and the school of their parish.

Then there is the whole great question, too long to be fully discussed here, of what the psychologists call " the initial impulse ". In the past our educational endeavours proceeded largely upon the assumption that two things only are necessary to secure habits of any sort, but especially of devotion. These were supposed to be a steady training in the routine of those habits, and a careful explanation of their object and value. This notion has long held sway among us, and is still widely clung to, fitting in as it does with the peculiar temperament of the typically Anglican mind. It has become, nevertheless, an idol, and we ought not to be sorry to observe that recent history and a sounder psychology are smashing it into fragments before our eyes. The real truth is that routine and instruction are very far

from being the only factors in the matter, or even the main ones. There is no life in which the importance of a strong initial impulse is negligible in the formation of a habit ; and in most lives of the ordinary sort with which we have to deal this is the dominant factor. In the majority of cases a vivid early impression and a short training will hold, whereas a long training and a monotony of slight impressions will merely let slip. A boy in the backwoods, who has had a narrow escape from a bear, will learn woodcraft more easily and more permanently than the most carefully trained " boy scout ". Those who seek to remedy the drifting from the Church of young folk after confirmation *merely* by a longer training are basing their ideas of reform upon a discredited view of human nature. We lose the young not only because we have not trained them, but chiefly because we have not, with any violence, impressed them.

Now it is this initial impulse, this vivid impression, that the Retreat provides, as nothing else does that we have discovered yet. The stillness and solemnity of Retreat, the reality and joyfulness, the quiet energy and silent fellowship, all these and other elements combine to impress very deeply the minds of the young. This impulse is, not the less, but far more valuable because it has come in the earlier years of experience instead of being deferred to its later stages ; and moreover it is of no merely transitory effect. A case came recently to the knowledge of the present writer of a set of boys and girls in a certain parish who had been confirmed a few years previously. Some had drifted, some had remained faithful ; and between the two groups the experience of Retreat was, with singular exactness, the dividing-line. " I got very far from the life of the Church after I was confirmed ", said a young married woman ; " but one thing I never could get rid of was the memory of my first Retreat as a child. I am sure that it was simply that memory which in the long run brought me back again ".

It is to be hoped that sufficient has been said to make clear the principles upon which the Retreat for Children stands. Spiritual faculties are inherent in child-nature ; the Retreat provides the conditions in which these faculties are most easily called into action ; an occasion of their use is so associated with joyfulness that a deep impression is left upon the young mind, and a new attitude towards things spiritual tends to be formed. It remains now to offer a few suggestions as to method.

It is not easy to convey in print a scheme of Retreat that gives the impression of life ; nor does one wish to be precise, still less dogmatic, as to details, seeing that much must depend upon the personality of the Conductor. No two priests, probably, could lead children along the road in exactly the same way. Yet there are a few rules of method, that are probably of general application, such as only very exceptional Conductors could afford to neglect. First among these is the necessity of at least one efficient helper, without whose aid success can hardly be hoped for at all. These helpers may be either men or women ; the writer is acquainted with admirable ones of either sex. The qualifications of these helpers are mainly two. They must have an understanding of the purpose of Retreat ; and they must possess, or at least be able quickly to gain, the confidence of the children. They must not regard their office as merely disciplinary ; frequent " hushes " and " don'ts " will quickly ruin any Retreat. They must be able to assume a position rather like that of the chorus in a Greek play, partly on the stage and partly in the audience. In other words, they must go through the Retreat with the children, almost as elder leaders, at the same time realising the whole matter from the Conductor's point of view, both furthering his endeavours and interpreting his guidance. They will be responsible for such things as reading aloud, not only at meals but also in the common room ; supervising the recreation ; helping the children to prepare their intercessions,

thanksgiving, and resolutions. Detailed instructions for the aid of such helpers were published in *The Vision* for May and August, 1925, and copies can be obtained from the Association for Promoting Retreats (241 Abbey House, 2 Victoria St., S.W. 1).

The question of silence is an important one, and here again its profitable observance depends largely upon the tact and insight of the helper. Under wise leadership children have been known to keep strict silence throughout a short Retreat, without undue strain or any other ill effects ; but such an achievement is certainly exceptional. It is probably best for the Conductor to allow breaks after breakfast, in the afternoon, and, if it appears to be desirable in the helper's judgment, for a short time also in the evening. It is important, however, that children should be either silent or else feel themselves free, within reasonable limits, to be noisy. The atmosphere of Retreat is much more easily regained by them after distractions than it would be by adults. The one thing to be avoided is that at any time they should be kept hanging about in an aimless gloom, relieved only by half-suppressed conversations. Highly organised games are to be deprecated. They are apt to loom too conspicuously in the memory of a Retreat, and they are by no means necessary. In fine weather boys are happy for a long time with a ball, and girls with skipping-ropes, while a walk in charge of the helpers is probably the best occupation for the long interval in the afternoon. Rain certainly presents some difficulties, but they are not insuperable. Most children settle down happily for a long time if provided with paint-boxes. Boys seem to be specially fond of designing wall-papers, and girls of simple sketches of flowers and so forth. If any work can be provided, such as the making of mats, that is of immediate use either to the Retreat House or to some mission station, it is usually undertaken gladly.

Hymns should be used freely, but with discretion. The kind of service that in some quarters is described as

" bright and hearty " soon becomes tedious and depressing to children. Furthermore, it is important that the hymns chosen should be of a strongly objective type ; they must express praise and worship rather than the results of introspection.

The Conductor must be elastic in his methods and especially in regard to his addresses. He should be prepared, when it seems to be desirable, to introduce instruction where perhaps he had not intended, and even more ready, when necessary, to omit it. Children are easily helped and encouraged, but they are far from easy to compel along preconceived lines. The Conductor should be sensitive to their inclinations, and try to make the best use of the opportunities that occur ; otherwise he will soon find himself driven from the true aim of evoking their spiritual faculties to the lower and less profitable attempt to keep them attentive and interested in his own elocutionary endeavours.

With regard to the instruction to be given, the commonest mistake is probably to attempt to be too complete. Except under special circumstances, such as in a Retreat that is definitely in preparation for confirmation, it is unwise to embark upon a plan of very detailed teaching concerning some specific range of doctrine. It is far better as a rule to subordinate the instructions definitely to an ordered series of spiritual exercises, so that the Retreat may afford a sort of Pisgah-vision of the whole meaning of Christian life. The general sequence of ideas, made familiar by St. Ignatius, may be followed as profitably by children as by grown-up people, and its stages may be roughly indicated as " the meaning of life—the call of the Kingdom—the Passion—and the life of Grace ". It is specially necessary, when dealing with the question of sin, to make it clear that penitence is not an object in itself, but that the purpose of repentance is to secure the joy of assured reconciliation. No wise Conductor will forget that the instinct of worship is, of all the

instincts of child-nature, the most important, and certainly in Retreat the easiest, with which to deal.

All men have not the same gifts, and it would be rash to allege that all the clergy can lead children in Retreat. But diffidence, and even fear, as to making the attempt is far too common. What is required is not a very rare art, for which but a very few have the aptitude or training ; it is, rather, a sympathetic understanding of children, and that sort of simplicity which can open out truth to the inexperienced, without making the error of substituting the trivial as sufficient to meet their need. After all what is a Retreat but a sort of special visit to Our Lord ? What should a priest desire more than the opportunity of guiding young souls in such a privilege ? Probably it is the sense of sharing this privilege that is the root of the whole matter, and our chief need is to exclude any tinge of merely professional duty. It ought to be easy to do this. The hearts of many priests are heavy nowadays through the undue serving of tables in the routine of their parochial duties. There can be no more delightful refreshment, no more vivid reminder of the realities of our ministry, than the bringing of young souls to clearer visions of life's meaning by the conducting of a Retreat for Children.

RETREATS FOR OLDER LADS AND GIRLS

By the Editor

RETREATS are destined to play a very important part in solving the problem of the loss of both lads and girls after confirmation age. This loss can be attributed to many causes, but, when all has been said on the subject that can be said, it may be explained by the fact that religion is evidently not real enough and does not appeal to them sufficiently—in short, that they lack the adequate incentive and impulse to live up to their confirmation vows. We speak both from others' and our own experience when we say that in the right kind of Retreat we have a means of preventing this loss of young life to the Church. It has been tested and has proved effective. Retreats conducted on sound and wholesome lines do help to produce the kind of lads and girls that we want to see. They give a fresh and wider conception of religion and help to produce a genuinely religious spirit, which is not afraid, and very far from being ashamed, to fight the good fight. They inspire true ideals and a real personal love for God and trust in Him. They reveal to our lads and girls, perhaps for the first time, the essential naturalness and joyousness of the Christian religion. Above all they do make religion a reality and provide that adequate incentive and initial impulse which are so absolutely necessary if our young people are to continue Christ's faithful soldiers and servants to the end of their lives. Also they create a spirit of service which is ready to do things for the cause of the Kingdom of God and make its influence felt on the side of Christ.

Perhaps three instances will suffice to bear this out. The first is the testimony of a very keen Anglo-Catholic priest, who said that before he took his confirmees into Retreat he lost one-third of them in the first year and the proportion increased as time went on. But after he began to take them to Retreats he did not lose a single one in the first year. This testimony has been corroborated by others. In the case of the remaining two instances they were Retreats of which the writer has personal knowledge. The first of these was for older lads, miners and weavers from a Lancashire town, some of whom had been out of work for a year, so that they had through lack of funds to walk part of the journey of twenty miles. On the way they had to pass through a neighbouring town where their own First Division football team was playing that day, and the local patriotic spirit was strong upon them. At home they were associated with a Mission and it is probably true to say that some of them attended it in order to qualify for the club attached to it, which is not an uncommon thing. They would not be confirmed nor would they help in the work of the parish. But after the Retreat they came forward and asked to be confirmed and would do anything in the parish they could undertake. The second instance is that of a girls' club started by a really noble Church Army Sister for girls who had been left to themselves. She brought them to a Retreat, which became an annual event. Those girls are now regular communicants and do more than their share of the work of the parish. The former was a Moderate High parish and the latter definitely Evangelical. The writer would commend this evidence to those who see no good in Retreats for lads and girls, and also to those who can conceive of only one type of Retreat for all classes and all ages. These last two Retreats were both of the kind we propose to describe. The suspicion with which Retreats for lads and girls are regarded is due partly to misunderstanding and in some degree to a failure of

some parish priests and Conductors to recognise the real psychological and physical differences between young folk and adults. With the right kind of Retreats we shall see an increase in their number and then they will play a great part in the religious life of the young members of our Church.

What then may be regarded as essential in Retreats for older lads and girls ? First of all the right kind of Conductor, who must be able to realise what it feels like to be young. It is essential that he should understand the psychological and physical conditions which determine their capacity to enter into and benefit by a Retreat. Their spiritual capacity is probably greater than is commonly realised, but their mental powers are by no means great, and their powers of concentration probably quite untrained, while their rapid physical development makes them restless and incapable of settling down to one thing for any length of time. Then the fact that they are earning their own living, with a consequent relaxation of parental control, produces a spirit of independence which is disinclined to obey rules when they are not really understood or approved, especially when there is no adequate authority to enforce them. A Retreat is, of course, on an entirely voluntary basis. Moreover, they have probably never before sat down, as they do in a Retreat, to think out their religion for themselves. Nor have they been accustomed to be with others they know without speaking to them. They did so at school, it is true, as long as the master was with them, but it was only for two or three hours at a time. It ought to be realised, therefore, that to treat them as if they were expert adult retreatants would be unreasonable and probably undesirable in its results. Obviously they need special methods which are adapted to their capacities.

The next essential in these Retreats is a definite objective. Purpose and reality must be the keynotes right through. Everything connected with the Retreat

should be carefully worked out with this in mind. The addresses should have a definite starting-point and lead on from one to another in clear sequence up to a decisive end. To give a number of unrelated addresses beginning and ending anywhere would be fatal. They will consist of a positive presentation of the fundamentals of the Christian life in simple language and end by relating the individual life to the world-wide Kingdom of God. A Christian life which is merely self-concerned and not related to the Kingdom of God is surely a contradiction in terms. The services also will contribute to this definite end, and so too the times in between the services and addresses. It has all one object, namely, a definite decision which will sum up the Retreat for each lad or girl. A Retreat should always end in something concrete, like a resolution.

Again, the time-table must be one that is suited to the capacity and requirements of those for whom the Retreat has been arranged. As we have said, a time-table which would be ideal for expert adult retreatants would be, judging from our experience, quite unsuitable for lads and girls making their first Retreat. One would think this was, for that matter, so obvious as not to need mention, much less justification, but apparently not everyone has the faculty of imagination which enables him to see things from different points of view. We cannot be too careful in Retreats for young people not to introduce anything which is unnatural and contrary to the normal temperament of a healthy lad or girl. It is in the matter of silence that this is most likely to happen. Silence, of course, is an absolutely essential element in these as in all other Retreats. There can be no question about that. It is how to arrange the silence so as to produce the best results, that we have to ascertain. To the writer it seems futile to continue to speak of " Silent Retreats ", simply because there is a nominal rule of complete silence, when as a matter of fact there is sporadic talking in the common rooms and

the grounds. It would be far more useful and morally wholesome to recognise the fact that there is this sporadic talking, and try to ascertain the reasons for it, in order to meet the situation. It is better to regulate such talking than try to suppress it, as is often done.

There are various ways of meeting the situation, one of the most important being a really simple and satisfying explanation of the meaning and purpose of the silence. We should also acknowledge the reasons which account for the talking, and frankly recognise talking as permissible at certain times in certain places. It should be so arranged, however, that it will not disturb those who have learnt to some extent the value of silence at previous Retreats. These may not want to make use of the permission to talk on some of the occasions allowed. At many Retreats there are now both first-timers and those who have been before. It should be remembered also that they are very dependent upon the Conductor to lift them into the atmosphere of the Retreat and so stimulate their personal interest in the purpose of the Retreat, that they will be helped thereby to keep the silence. They ought never for moral reasons to be placed in a position in which they will inevitably break what can be an unwise rule. One cannot help asking the question : " Is it reasonable and natural to expect a party of lads or girls, all known to each other and spending twenty-six to thirty-six hours together, not to say a word to one another for the whole of that period, or for the first twenty hours " ? If any did manage it in their first Retreat, one would feel that they were lacking in the vitality and virility of a healthy lad or girl. As a matter of fact they do not do it at any beginners' Retreats. It is unfortunate that Conductors and the official helpers in a Retreat cannot ascertain the facts of the case, because as soon as the lads or girls catch sight of them they cease talking. The gardener knows more about it, and those, not directly associated with the Retreat, who have the

opportunity and take the trouble to observe them when not in chapel. It is quite evident that they prefer to be natural rather than keep an impossible rule. To impose such a rule of complete silence is likely, unless the Conductor is an exceptional man, to produce a feeling of constraint and irritation which cannot be overcome in a short week-end Retreat. It is inevitably broken and results in a guilty conscience, which in turn affects the atmosphere of the Retreat and militates against the utmost spiritual benefit being derived. The writer has seen this actually happen.

It ought to be stated that what has been said is not mere opinion, but the result of thirteen years' experience as an organiser of Retreats, of which the last seven have been spent in charge of the largest Retreat House in our Church. It is also the result of careful observation of all kinds of Retreats for lads and girls, together with a wide enquiry from retreatants—who of course know best—as well as from Conductors and Wardens as to what actually happens at other Houses, including Community Houses. It is surely time that we realised that Retreats are arranged to help these lads and girls to live the Christian life, and that they do not come in order that a particular type of Retreat may be held. The psychological and other factors, as well as their point of view, should be taken into account. This question of the silence, and it is still an open question, ought to be dealt with in a frank and sensible manner for the sake of the future of the Movement. We all want to train lads and girls to understand and value the silence from experience, so that they may learn to make full use of the great opportunity it provides. But can we do this best by recognising or by ignoring obvious factors, which materially affect the capacity of lads and girls to use and benefit by it ? The only test is an adequate experience of all kinds of Retreats. We are all agreed that silence is an essential means of attaining of an essential element in the Christian life,

namely, a personal knowledge of God. This being so, that personal knowledge of God and His Christ, which is Eternal Life, cannot be obtained without it. But some seem to treat it as if it were an end in itself, not simply a means to an end. It is because the writer is convinced from experience and from observation of nominally silent Retreats, that to set up a rule of complete silence as an ideal to which all must conform straight off, irrespective of the varying capacities of the retreatants to live up to it, is hindering the usefulness of the movement, certainly among lads and girls, that he has ventured to deal so fully with it. As a keen priest, who had done his utmost to get his own lads and also other parishes to join in making up a Retreat, said to the writer: "You will have to have something different from the stereotyped Retreat, if you are going to get lads to come".

It would appear, therefore, that there should be periods in which silence will be quite definitely observed. This is possible, because there are also times when it is recognised that relaxation in the form of conversation is allowed. These periods of relaxation should be guided more or less, and the retreatants should not feel that they are out of Retreat for the time, but rather that this relaxation is to enable them to settle down better during the silence and get the utmost benefit from the Retreat. If there are present both first-timers and those who have been before, or if they have all been to only one Retreat before, then care should be taken to make proper provision at the recognised times of relaxation both for those who wish to keep quiet and those who wish to talk, and it should be done in such a way as not to make any unjustifiable implication about the latter. A good library of suitable books is essential to keep them quietly occupied during times of silence when they have finished their meditation, as well as for use in the times of relaxation. These should not be confined to lives of saints or purely devotional books.

The periods in which they are left to their own resources should not be too long. The time should be broken up in order to keep them occupied. The services, therefore, should be separated from the addresses. Again, no service or address should exceed half an hour, otherwise an undue strain is put upon their powers of concentration owing to the number of services and addresses there are in a day. To put an undue strain on their mental or physical powers is to defeat the object of the Retreat, for it will result in inattention, and fatigue.

The addresses are preceded by a suitable hymn, and by a brief extempore prayer or a collect, the language of which is simplified when necessary. The Conductor usually sits down as being more conducive to a restful atmosphere and thoughtful attention. At short week-end Retreats, especially those we are considering, it is absolutely essential that the Conductor should secure the interest of the retreatants from the very outset. One remembers that Christ always did this, for He spoke of the life which is worth living not only now but for ever, and it is the life God meant all His sons and daughters to live. At the end of each address the Conductor should sum up the points of the address in a few questions which relate them to the lives of his hearers. These should be taken down in notebooks as they are clearly dictated. Without such an aid it will be impossible to think profitably on what they have heard. It will also make their thinking much more clear and definite, if they are told to leave a space, or the opposite page, for writing out the conclusion of their thinking. A question is something the mind can grasp and readily tackle. It would be well if they used their notebooks for this and their resolution only, for they are not accustomed to taking notes. The address will conclude with a short extempore prayer relating it to their lives, and then the Conductor will lead them in devotion. Hymns are undesirable at the end, as they

always introduce other ideas and divert the attention from what has been said. The retreatants can of course use the chapel for their own meditation, but they will generally go to the common rooms or into the grounds. Fresh air is good for the soul as well as the body and is an aid to clear thinking. It is well to warn them not to begin reading a book as soon as they get out of chapel. They must masticate and digest what they have received in the address, if it is to become part of themselves and build them up into strong manhood or womanhood. The books are only to fill up the spare time profitably.

With regard to the services, the Celebration will, of course, be taken as they are accustomed to it in their own church. If the epistle and gospel are not suitable for young people more appropriate ones should be chosen. Retreats are special occasions and there is no need or justification for adhering to the ordinary sequence when it is unsuitable, for it would be sacrificing a useful opportunity. This applies also to parts of Morning and Evening Prayer, which except on the first evening should be shortened, starting at the Lord's Prayer. The lessons and psalms should always be specially chosen, while two or three suitable simply worded prayers dealing with things in which they can take a real interest might be added after the hymn at the third collect. A hymn might be substituted for a canticle if they were not good at pointing. If the psalms are said it is helpful to get the retreatants to say them side and side about instead of Conductor and congregation alternately. All the hymns should be most carefully chosen before the Retreat, avoiding any that are morbid or unreal. The tunes and likewise the chants should all be within their easy reach and such as they know. It is irritating to have tunes which no one knows or can sing, and this affects the atmosphere. There should be plenty of singing at these Retreats for it serves as a relief during the periods of silence. It is often well

to have a short hymn and chant practice after tea on Saturday in one of the common rooms. In the services one aims at getting them to take a real personal part and for this the Conductor should not dominate the service but strive to create an atmosphere of spontaneous worship. It is advisable, as an aid towards this ideal, to take the services from the back of the chapel. Then, there is a great opportunity, if it can be used, in between the services and addresses, to give individual help and guidance. Young people need to be encouraged to use this opportunity for they are very shy at first. If in these interviews it is found that any have committed some grievous sin they would be advised to make their confession either privately in chapel or to the Conductor. Cases might also arise where the Retreat had awakened the conscience and then, too, it would be advisable for them to make a confession. But apart from such instances it is not the object, nor even an object, of the Retreat to get every lad or girl to make a confession. That is not the object of any normal Retreat. For confessions they should, where it is customary, go to their parish priests before or afterwards. This leaves the Conductor free to do what he is there for, namely, to give personal help and guidance. It is not advisable, however, to have either interviews or confessions after the last service of the day, and in the case of girls it cannot be too strongly deprecated. There was general agreement on these points with regard to confessions and interviews at the conference of Wardens in 1925.

Perhaps it would be well to briefly describe one of these Retreats. The lads or girls arrive during Saturday afternoon and are given a warm welcome and made at home with the house. That they should feel at home is most important, as it helps them to get rid of their nervousness and settle down. The first thing on the time-table is tea at 4.30, at which they can talk freely and the house arrangements are explained and general

information about the Retreat is given. Fees are paid immediately afterwards, and at 5.15 they might assemble in one of the common rooms for a short hymn and chant practice. The first period of silence will commence with the first address about 6 p.m. This address will be a real explanation of the purpose of the Retreat and how to make the most of it, with a really satisfying explanation of the meaning and importance of the silence. This is dealt with in the chapter on "How to Make a Retreat". In order to give them something to think about, the address should end by relating the purpose of the Retreat to those present, and some questions should be suggested which would enable them to realise how it can be of value to them. If this is done they are more likely to enter whole-heartedly into it and be prepared for the subsequent addresses. The address with the hymn and introductory and closing prayers will be over by 6.30, for an address of over twenty minutes defeats its own object. For the next period of half an hour they are left to themselves to do their own meditation in the chapel, common rooms, or grounds. At 7 they return to chapel for Evensong, and after that comes supper at 7.30 p.m., at which a book is read aloud. It is essential that the book read at the meals should be a kind that appeals to them and holds their attention without effort. It must be so interesting that they want to listen to it. Stories like *The Lion Tamer,* by the Rev. A. P. Shephard (S.P.C.K.), selected chapters from Chenhall Williams' *Men Who Met Jesus* and *Through Human Eyes* (Longmans), or *The Spirit of the Game,* by Basil Mathews, are graphic and hold the attention easily. After supper they can be allowed half an hour for conversation. Then the silence will begin again with the address at 8.30, which is followed by half an hour for meditation, and at 9.30 intercessions or some other form of devotion in preparation for Holy Communion. We would suggest intercessions instead of Compline, which was not

composed for lads and girls and might not be familiar or very real to them. A few words could be said before they left the table at supper about the intercessions, and they should be told simply to put down the subject for prayer, leaving the wording to the Conductor. Slips of paper should be available and also a box in which to place them. They should be put in the box at least fifteen minutes before the service. The Conductor should, however, be ready with a number of intercessions and these should be such that lads or girls can make an intelligent and earnest response to them. The service of intercession should never follow immediately after the address, as this would distract their minds from what had been said, and there should be a hymn at the beginning but not at the end, in order that they may be left in undisturbed devotion.

Sunday begins with the Celebration at 8 a.m. and everything should be done to make it as real and reverent as possible, and a very brief and simple explanation of the Sacrament might be given in the proper place. There should not be more than two hymns, as otherwise it would become too long and tire them. For the same reason the celebrant should not be long over his own devotions. Everyone is not at his best before breakfast, which accounts for a tendency in some to feel faint. Remembering how considerate Christ was, we shall do well to advise sitting for the epistle. They should also be told in the notices at tea on Saturday that if they feel tired or faint they are to sit down without hesitation, for it is most undesirable that they should continue to kneel till they fall over. There is no need for this to happen. Breakfast will follow at 8.45 with a book read aloud, and afterwards they should be sent out into the grounds if fine to get some fresh air and necessary exercise. The next address should be at 9.45 and will be over by 10.15, leaving time for meditation and interviews. Shortened Matins will be at 11, followed by

another period of half an hour or more for meditation, reading, and interviews. At 12 there is another address which is over by 12.30, leaving half an hour for their private meditation before dinner at 1. After dinner they are allowed to talk, and a walk in the country is desirable in order to work off any superfluous physical energy. If there is any service in the afternoon, it should take the form of a procession to the Calvary with hymns and a brief explanation of what Christ's death means to them. Should an alternative be desired then one would suggest having the intercessions in the afternoon, because it necessitates the retreatants taking a personal part in the service which will stimulate the mind into activity and secure attention. The service of intercession could be preceded by an informal talk explaining the value of intercession as the means by which we work together with God to bring about the realisation of His will. It can be made very real and practical to them. They should also be given guidance on what to pray for with the direction already mentioned about not phrasing the request themselves. After the talk they can be given fifteen minutes in which to get their intercessions ready and in half an hour meet in chapel for the service. But to sit down in chapel and listen attentively to an address in the afternoon is almost impossible for many people and would simply mean that an essential address is wasted.

Tea with reading aloud is at 4.30 and begins the next period of silence. It is followed immediately by an address at 5 p.m. If they have to leave on Sunday evening, Evensong can be at 6 or 6.30 with supper immediately afterwards at which they may talk. If they are staying till Monday the time-table is as for Saturday evening with an earlier Celebration on Monday if necessary. This is a practicable time-table and it works well provided, of course, that the Conductor adheres strictly to the half an hour basis for the services and addresses on which it is planned. It has been worked out from

actual experience of arranging Retreats and altered as experience indicated to its present form.

Suggested Time-Table

SATURDAY.	
4.30.	Tea.
5.15.	Hymn and Chant Practice in Common Room,
6.0–6.30.	First Address. Explanatory.
6.30–7.0.	Answer Questions on Address.
7.0.	Sung Evensong,
7.30.	Supper. (Read aloud.)
7.50–8.30.	Recreation. Talking allowed.
8.30–9.0.	Second Address.
9.0–9.30.	Answer Questions.
9.30–9.45.	Preparation for Holy Communion.
9.45.	Bed.
SUNDAY.	
7.15.	Call Bell.
8.0	Holy Communion.
8.45.	Breakfast. (Read aloud.)
9.5–9.45.	Recreation. Talking allowed.
9.45–10.15.	Third Address.
10.15–11.0.	Answer Questions. Interviews.
11.0–11.30.	Sung Matins.
11.30–12.0.	Quiet Reading. Interviews.
12.0–12.30.	Fourth Address.
12.30–1.0.	Answer Questions.
SUNDAY—*contd.*	
1.0.	Dinner. (Read aloud.)
1.30–3.30.	Recreation. Talking allowed.
either	
3.30–4.0.	Talk on and Preparation of Intercessions.
4.15.	Intercessions in Chapel.
or	
3.30.	Procession to Calvary and Instruction.
4.30.	Tea. (Read aloud.)
5.0–5.30.	Fifth Address.
5.30–7.0.	Answer Questions. Make Resolutions. Interviews.
7.0.	Sung Evensong.
7.30.	Supper. (Read aloud.)
7.50–8.30.	Recreation. Talking allowed).
8.30–9.0.	Sixth Address.
9.0–9.30.	Answer Questions. Interviews.
9.30–9.45.	Thanksgivings and Preparation for Holy Communion.
9.45.	Bed.
MONDAY.	
	Holy Communion.
	Breakfast.

We get no benefit from an address till we have thought over it and applied it to ourselves. But we need to be quiet to do this, so we don't talk to one another after the addresses in order that everyone may have a chance to benefit from what has been said.

RETREATS FOR ADULTS: IGNATIAN METHOD

By the Rev. J. Wareham

MUCH is said, both directly and indirectly, about Retreats for Adults, in other chapters in this book, and this makes it possible for much that would otherwise have been necessary to be omitted from this.

It is written with Conductors rather than retreatants in mind. My aim has been to make some suggestions on the giving or conducting of short Retreats on, to the limited extent possible in so short a time, the lines laid down by St. Ignatius in the "Spiritual Exercises". I have stated, for what they are worth, some of the convictions at which I have arrived as the result of a certain amount of study, and of some experience of conducting these Retreats.

A Retreat is a spiritual exercise performed by the retreatants. It is for this reason that they—and not the Conductor—are spoken of as "making a Retreat". His task (as the title indicates) is to conduct, to lead, to guide, to show the way, to help the retreatants to reach their destination. He is not an essential part of a Retreat. Some of those who know the way, and have made the journey before, can get along alone. For the majority of people a Conductor is almost essential, but it is of first importance that he should be rightly regarded both by himself and by the retreatants.

Fr. Longridge points out that "St. Ignatius is most anxious throughout that the director should keep in the background. He is never to force or drive the retreatant, nor in any way to impose upon him his own views or predilections. He is rather to follow from

behind, watching to see in what way God may be leading him, ever at hand to help and encourage in trials and temptations, and to guard against delusions and rash promises and vows ; but as much as possible he should allow the Creator to work immediately with the creature, and the creature with the Creator ".

It will be noticed that the giving of addresses is not mentioned, and it should be clearly understood that this is not the only or even the main task of the Conductor. It does not follow from this fact that no trouble need be taken over the addresses. Trouble must be taken to make them real aids to the retreatants in their spiritual exercises. It is because they have to be means to this end, and are not ends in themselves, that it is most necessary to take trouble over them.

In his Introductory Address the Conductor will remind the retreatants of the purpose of the Retreat, and of the process by which that purpose can be attained. He will help them to make a good beginning by entering upon their Retreat in the right spirit, with the right motive, and with a clear idea of what they have to do. He will not allow them to suppose that they have come merely to hear a series of addresses.

He will speak plainly of the meaning and of the importance of silence. He will point out that it means *more* than not talking, and that, at the same time, it does not mean *less* than that. It is necessary to remove from the minds of some the notion that silence means not talking much, or not talking loudly, or not talking where one can be seen, or not talking about certain subjects.

The " rule of silence " must be presented to the retreatants not as a rule imposed upon them by the Conductor for no particular reason, but as one that they should impose upon themselves for very good reasons.

First retreatants should be prepared for the discovery that at first the silence is somewhat trying, and encouraged to persevere until they make the further

discovery that it is most helpful. Not everyone will agree with me, but to me it seems inadvisable to tell them that they may talk at certain times if they desire to do so. Some, if given an inch, will take a yard, and even if they take no more than the inch given them, they will lose that which real and sustained silence alone can give them. It must, of course, be remembered that prohibition sometimes produces the very opposite effect to that desired. There are people whose desire to walk on the grass is much strengthened by seeing a notice exhorting or commanding them to keep off it. This is mainly due, perhaps, to the curtness of the notice. " Please do not walk on the grass " would not have the same effect. It is quite possible to present the rule of silence in such a way that this undesirable effect will not follow. I must add that it seems to me particularly inadvisable to permit talking at *short* Retreats and at *first* Retreats—at short Retreats because there is all too little time for the exercises, and at first Retreats because first impressions count for a great deal. It is better to begin as we intend or desire to go on.

To me this seems indisputable, although I know that, as a matter of fact, it is disputed by some whose experience is considerable. I can only say that I have always acted upon this conviction, and that at the Retreats I have conducted I have seen much that has strengthened it and nothing that has weakened it.

The practice of introducing spaces of silence into conferences seems to me admirable. At most conferences there is too much talking. Spaces of talking should not be introduced into Retreats and least of all into short Retreats, because there is not too much silence. Silence is golden, while speech at its best is but of silver. I quote the following words from an article in *Laudate* (Sept., 1925) as showing the way in which the idea of silence should be presented. " Going into silence . . . you go where the saints have found their secret, to see if there you may discover their secret too. Perhaps

it is a strange country to you, the country of silence, cold and dark and grey to look at. Cold and dark and grey it will probably appear on the first day of your Retreat, and when you are about half-way through the first day's journey it will very likely seem almost impossible not to give up. But as the Retreat continues, and you penetrate further into this country which the saints so loved, you will find that there are flowers there . . ." To me it seems clear that it is a mistake to turn back when the silence becomes somewhat difficult. People have told me that a break in the silence has meant beginning all over again. Only, I believe, by going straight on does one come to the flowers that grow, not on the fringe, but in the heart of the country of silence.

It is usual for the silence to end before breakfast on the last morning of the Retreat. It would be interesting to know how retreatants feel about this. There is something to be said for it, especially if it is regarded as a means of making the return to normal life less abrupt. It may, however, be worth while asking whether it is altogether a good thing. It *may* make the return to normal life more, rather than less, abrupt. It may have the effect of dispelling the Retreat " atmosphere ". One rather feels that it is so when the buzz of conversation gives the impression of a number of people " making up for lost time ". St. Bonaventura used to recommend his religious not to come forth from the Retreat " like dogs let loose from their chains ".

The addresses should not be too long. " There can be no doubt ", says Fr. Longridge in his book on the Spiritual Exercises, " that the lengthy addresses which have become customary among us are contrary to the wish and teaching of St. Ignatius, and may often be a hindrance rather than a help to the real success of a Retreat ". At a short Retreat long addresses are particularly inappropriate. No address should be a minute longer than half an hour at the very outside. It is better

to give a larger number of very short addresses than a smaller number of longer ones.

They ought not to be exhaustive but suggestive, for the purpose of them is not to save the retreatants the trouble of thinking but to guide them into the right lines of thought. " It will be sufficient ", says *The Directory* (VIII, 1), " to point out as it were with the finger the vein of ore which the retreatant may afterwards dig out for himself ". The " digging " ability of retreatants varies, and the Conductor will have to judge to what extent they can be left to " dig out " for themselves. It is almost certainly better that they should not be too " interesting ". The thing to be aimed at is not " originality ". If attained it is quite likely to make the retreatants wish that they could argue with the Conductor. The addresses ought to make them desire to go down on their knees to pray and meditate. A writer in *Laudate* (Sept., 1925) says: " We go into Retreat to perform certain spiritual exercises. Our spiritual joints and faculties move stiffly. Prescribed methods of restoring them to their normal God-given condition are probably best. So we shall not expect from the Conductor . . . a series of interesting lectures, or anything very different from what has been already said in other Retreats of his or other men's. A gymnastic instructor giving directions for physical exercises does not think it necessary to vary greatly the language of his instructions with each class that he takes through a course of training, nor is he expected to do so. So from our Retreat Conductor we shall not ask flowers of speech, but we shall ask directions what to do, plainly put, so that on the last morning of our Retreat we may go out refreshed and alive to God ".

The addresses ought not to be such as appeal only or mainly to the emotions. The Rev. C. E. Hudson says, in his book, *Recent Psychology and the Christian Religion* (p. 81) : " It is clear that we have in this feature of suggestibility a factor of immense potentiality for good

or evil. It is not surprising that it should be made great use of in matters of religion. Every religious revivalist depends upon it entirely, and every Conductor of a Retreat to a greater degree than he always realises. . . . It is a force to be used, and it can be used with immense blessing to souls. But it can be abused. The possibility of its abuse lies in the fact that suggestibility is most in evidence where the emotions are concerned : and, since an appeal to the feelings is likely to produce quick and visible results, a great temptation is hereby offered to the preacher or advocate. Perhaps all clergy would do well to memorise a dictum of Prof. J. B. Pratt's . . . 'To appeal to the emotions on questions where only reason and evidence are really relevant is to build on sand'. We must not exaggerate. There are few religious questions—some would say none—in which only reason is relevant. But there are many subjects in which it is at least as relevant as emotion. Can it be denied that the temptation to leave it out is a real one : to forget that every soul includes a mind, and that no 'spiritual' education which ignores the mind can be adequate or lasting" ? This should be kept in mind by all Conductors. Their aim is to bring their retreatants to a strong determination to amend their lives, and this determination must find expression in some definite resolution or resolutions. Who does not know the ease with which people respond to the suggestion that they should make a resolution, after singing "A few more years shall roll" and listening to an emotional address at a "Watch-night Service" ? And who does not know that most of the resolutions thus made are either stillborn or die in their very early infancy ? It is not in the least surprising. The appeal made was to the emotions alone. Anything of the kind must be avoided in Retreats.

To those who know and understand the nature and purpose of a Retreat it will be clear that the addresses should deal with fundamentals. Men and women go

into Retreat to regain a sense of proportion, to forget the small things that are so apt to make too much of themselves, and to look at and to think about the great things that are so often overshadowed in daily life. The addresses must, therefore, be about the great things.

The great fact for every one of us is that we owe our existence to God who made us and made us with a definite purpose. That is the foundation truth. It is with the consideration of this truth that St. Ignatius begins his *Spiritual Exercises :* " Man was created for this end : to praise, reverence, and serve the Lord his God, and by this means to arrive at eternal salvation ". He calls that the Foundation, not simply because he begins with it, and builds upon it, but because it *is* the foundation. That is why he begins with it.

And to him there is no other possible beginning. He provides no alternative. Every Retreat, whether for priests or lay people, whether it be for those making their first Retreat or for those making their tenth, is to begin with the consideration of the Foundation.

Starting from this point there is but one way of proceeding. We are bound to go on to consider the kind of life to which the great Foundation commits us, the appalling consequences of failure to live it, the necessity of self-examination and repentance, and the Means of Grace by which alone we can amend our lives and fulfil the purpose of God for us.

Canon Body, when asked what line he took in conducting Retreats for clergy, replied : " I generally tell them to repent ". I am sure that he did more than tell them to repent. He set himself to move them to repentance, to guide them along the path that would bring them to it. That is what every Conductor should aim at doing. He will never be doing an unnecessary thing, whoever his retreatants are, in telling them to repent, and in striving to bring them to repentance.

They are not, of course, all on the same spiritual level,

but not one of them is " wholly free from sin ". Some need to repent of deadly sins ; some of a number of small sins ; some, mainly, of sins of omission—but all of sins of some kind.

It will, of course, be made plain to them that Repentance (and still less, Confession—which is only one part of Repentance) is not an end in itself, but a means to an end, that end being a life of union with God.

No one, I am convinced, ought to conduct Retreats who has not given time and careful thought to the *Spiritual Exercises* of St. Ignatius. The Conductor ought not, of course, merely to dole out to the retreatants the actual words of St. Ignatius or of some manual based upon the *Spiritual Exercises*. To any retreatant who is familiar with the *Exercises* it ought to be apparent that the Conductor knows them and has studied them ; but it ought not to be apparent that he has read and studied nothing else. The addresses that he gives ought to be the joint property of St. Ignatius and himself. The best Conductors are those who succeed in getting the right amount of St. Ignatius and of themselves into their addresses. The addresses of most Conductors, I imagine, would be better if they contained a little more of St. Ignatius.

Most Conductors will feel bound to modify some of the statements made in the *Spiritual Exercises*, particularly those relating to Hell. They certainly contain traces of what Bishop Chandler calls " the traditional conception of hell, with its mixture of savagery and buffoonery ", and these must be eliminated.

At the same time it is most important that our Lord's teaching on the subject should not be minimised or slurred over. The conception of God which is behind modern unbelief in Hell is inadequate no less than that which was behind mediæval misbelief concerning it.

Some Conductors give a series of addresses on, for instance, the Lord's Prayer. I can imagine such a course being very helpful, and it could be in accordance with

the scheme of the *Exercises*. It is, however, important, in my opinion, that the retreatants should feel at the end of the Retreat that they have been considering the purpose of God in creating them and all that that involves, and incidentally the Lord's Prayer, rather than that they have been considering the Lord's Prayer, and incidentally the purpose of their creation.

I have heard of addresses on the Song of Solomon and the prophecies of Ezekiel. It seems to me that considerable ingenuity must be required to make them suitable. I do not say that it could not be done, but I should expect the ingenuity to be very obvious, and a hindrance rather than a help to the retreatants. It is very largely a question of not allowing the illustrations to be more prominent than the truths they illustrate.

Interviews. Most, if not all retreatants, need more help from the Conductor than he can give them through the addresses. " It's no use ", says a Japanese proverb, " throwing eye-medicine out of a two-story window ". An experienced Conductor will be able to say much in his addresses that will be of real assistance to all his retreatants in their spiritual exercises, but the condition and circumstances of no two of them are the same, and individual attention is necessary. Opportunities of talking with the Conductor must be given, and the retreatants must be encouraged, though not unduly pressed, to make use of them.

It should be remembered that the purpose of all conversation between the Conductor and the retreatants is that he may assist them in their spiritual exercises, and in the future ordering of their lives. No discussion should be permitted which tends to divert attention from the task in hand. The interviews, like the addresses, are means not ends. The main purpose of a Retreat is neither talking to nor listening to the Conductor, and his aim all through must be to keep as far as possible in the background, leaving his retreatants " alone with God ".

The importance of this work of dealing with individuals makes it essential that Conductors should be trained for it, and not merely taught how to give suitable addresses.

The Conductor will, of course, be ready to hear Confessions, and it is improbable that he will not be called upon to do so. Nobody should undertake to conduct a Retreat who has not had some training in and some experience of this difficult but important part of the work of a priest.

It is sometimes asserted that the one aim of those who are keen upon getting people into Retreat is to induce them to make their Confession. It is not altogether easy to deal with the assertion, for while it is, as it stands, untrue, it contains a large amount of truth.

The aim of the Conductor is to bring his retreatants to *God ;* to help them to begin, or begin again, a life of fellowship with Him. That and nothing less than that is what he is working for. His aim is to move his retreatants to repentance as a means to that end—not as an end in itself. It is because Confession is an essential part of Repentance that he desires to bring them to it. He cannot but tell them that they can confess their sins to a priest, and that the priest has authority to give absolution.

To refrain from mentioning this merciful provision made by God for the needs of His people is unjustifiable, cruel, and foolish. To speak of it simply and sincerely, and without going beyond the plain teaching of the Prayer Book, will, at almost every Retreat, make some desire to avail themselves of it.

It is better, speaking generally, that confessions should not be made during a short Retreat. The necessary preparation is almost bound to divert attention from the work in hand. They should be made either before or after the Retreat—as a preparation for it, or as the outcome of it. The Conductor should arrive at the Retreat House in good time, and should avoid

having to hurry away at the end of the Retreat, for this reason.

Services. Of the services it is not necessary to say very much.

For some retreatants the Offices are admirable, for others they are bewildering—and anything that is bewildering should be avoided.

It is well, for this reason, to avoid services and accessories to which the retreatants are unaccustomed, and by which, rightly or wrongly, they would be disturbed. One of the advantages of parochial Retreats is that this can more easily be avoided. In general Retreats it is far better that the more "advanced" should undergo the not unwholesome discipline of going without some familiar "aid to devotion" than that the less "advanced" should be perturbed by unfamiliar aids which so far as they are concerned may be aids to perplexity, discomfort, or even irritation rather than devotion.

The Conductor will sometimes feel that some as yet unfamiliar aids to devotion would be useful, but they should be recommended to the retreatants in the addresses or interviews, and not thrust upon them in the services.

It is the custom of some conductors to have Intercessions, and suggestions as to their use will be found elsewhere in this book. My own feeling is that it is better not to have them. The retreatants have come to be alone with God. They have detached themselves, or are trying to detach themselves from everything that in any way distracts their attention from Him and His message to them. They ought to be striving to be altogether in Retreat—their minds and hearts as well as their bodies.

To advise and urge them to devote their whole attention to talking to God and to listening to Him—and then to encourage them to give in the names of sick friends and to join in praying for them, for a

Mission in a certain parish, for the solution of industrial problems, and so on, is surely not a good plan. In offering intercessions we are, of course, talking *to* God, but we are also talking *about* matters which, for the time we are in Retreat, are no concern of ours. The same can be said, I think, though perhaps with less force, of thanksgivings.

It cannot be said of Acts of Adoration, of Faith, of Hope, of Love. They are not only addressed to God, but they are concerning Him. They are talking to God about Himself. So far as they concern the retreatants themselves they are aspirations that their attitude towards God may be what it ought to be. They do not divert attention from the only two persons with whom each retreatant is concerned—God and himself.

It is only at first sight that there appears to be anything of selfishness in this exclusion of all thought of others. The extent and the value of what we do for them depends so largely upon our spiritual condition that it is in their interests that we give attention to it. The Conductor will see that this is in the minds of the retreatants. It will be well to remind them of it when speaking, in the Introductory Address, of the Purpose of the Retreat.

In the place of the excluded " Intercessions " I have found it helpful to have something quite simple and unliturgical : " An Approach to God ", " A Recollection of Great Truths ", " A Pleading for Penitence ", and so on.

In these services, as in his addresses, the Conductor must not be afraid of simplicity. He must, indeed, aim at it, and labour for it. Real simplicity, which is a very different thing from " baby-talk ", never repels anyone who has come into Retreat with the right motive and in the right spirit. Again and again I have found that at Retreats in which the presence of young and inexperienced retreatants made simplicity essential the older and more experienced present have found it

helpful and refreshing. At the end of one such Retreat a well-educated woman who was of good social standing and a devout communicant, told me that what had helped her most had been the prayers. And the prayers had been, for the sake of some very young first retreatants, of the simplest possible kind. " Prayer ", I had said to them, " is talking to God. Let us kneel down and talk to Him ". After a short pause : " Let us talk to Him about Himself ", and then " Glory be to the Father. . . ." " Let us talk to Him about His gifts. Let us thank Him ". And then, all together, " The General Thanksgiving ", and so on. Nothing could have been more simple ; nothing, so it seemed, could have been more useful.

It would be difficult to overestimate the value of such services as Devotions at the Calvary. I recall two instances in particular of the remarkable helpfulness of such Devotions. I had planned a procession to the Calvary, but this was made impossible by rain. Instead, we went into the Chapel, and after a very short address, we stood facing a Crucifix hanging on a side wall. We sang " There is a green hill far away ". Then I suggested, in the simplest possible words, the ideas presented by the verses of the hymn—the fact of our Lord's Death ; the greatness of His sufferings, far beyond our comprehension ; our belief that He died for us ; the fact that He only could save us ; the depth and tenderness of His love for us ; the fitting response from us. After each point there was a moment or two for thought and silent prayer. We said " We adore Thee, O Christ . . .", and " O Saviour of the world . . ." and, to finish with, we sang the last verse of " When I survey the wondrous Cross ". All perfectly simple, but it is no exaggeration to say that it did more for the retreatants than did the addresses.

It is worth noting that it commended itself as a " Devotion " to two retreatants, one of whom belonged to a very " extreme " Church and the other a person

almost entirely unaccustomed to, and somewhat opposed to, "forms and ceremonies". Neither of them found in it anything to which exception could be taken ; both found it a means to a fuller and deeper sense of the sinfulness of sin, and of the surpassing love of the Saviour.

The other occasion was a Retreat that took place within the Christmas festival. We paid a visit to the Crib in the little chapel used by the sisters who had charge of the House. It was not, in some respects, a very satisfactory Retreat, but that part of it left little to be desired. "O come all ye faithful" and "In the bleak mid-winter" can seldom have been sung with more fervour. And the "visit" made an impression that the addresses did not succeed in making. To some, the Rosary or the Chaplet of Prayer would be helpful.

I am dealing with Retreats for Adults, and what I have said about Intercessions is not to be taken as opposed to what Canon Simpson suggests in his Article on Retreats for Children.

Of the value of a sung Eucharist on the Sunday morning of the Retreat, and possibly on some other mornings, I am firmly convinced. It can be of a very simple character, and it should be so if the retreatants are not accustomed to it. Whatever may be the case at other times it is well that in retreat the whole attention of the retreatants should be given, at the first service of the day, to the reception of the Holy Sacrament, and that there should be a second service at which their whole attention can be given to worship.

The hymns should be carefully chosen, and should be definite and direct acts of praise and adoration.

Such a service, if preceded by some plain and simple instruction, can be a real speaking to God, and has brought to many retreatants a vision of God and a new conception of worship.

The Exercises. The principal exercises for the retreatants are meditation and self-examination. It is

essential that every retreatant should perform them, and the Conductor should emphasise this at the beginning of the Retreat, and should give some instruction upon them. Ideally, every retreatant should come to the Retreat having received this instruction, but actually, many come with very little idea of how to set to work. This is true, particularly, of meditation, and since it is essential that all should meditate it is necessary to show them how to do it. An Instruction on Meditation should be given, either as part of the Introductory Address, or, if time permits, between it and the First Address. This should never be omitted unless the Conductor knows that all the retreatants have received such instruction previously. Instruction upon it will do no harm to any who have already been taught ; its absence will almost, if not entirely, destroy the value of the Retreat for those who have not been taught.

In this, as in all Instructions, great care should be taken to give only such directions as will enable the retreatants to make a beginning, and these directions should be given in the simplest possible words.

If Meditation is made to appear very difficult and complicated—a " sort of Chinese puzzle ", as Bishop Carey says—some of the retreatants will either decide not to attempt it or will do so, feeling so hopeless about it that their chances of success will be very small.

At the end of each of his addresses the Conductor should give the retreatants a subject for meditation, and to most of them a rough outline will be useful. In the Directory attached to the *Spiritual Exercises*, St. Ignatius lays it down that the Conductor should visit each of the retreatants and that when he does so he should ask " how it has been with him . . . and especially in his meditations, inquiring what method he has pursued in them, what trains of thought and movements of the will he has had, what consolations he has experienced, and in which points " (Chap. VII). In very few cases would it be possible for this to be

done, but the direction will, at least, suggest to many Conductors that they should do more than they have been in the habit of doing to assist their retreatants in meditating.

I end with a time-table for a Saturday to Monday Retreat, and, at the request of the Editor, with a scheme of addresses. Conductors desiring to give a Retreat on strictly Ignatian lines should procure a copy of *Ignatian Retreats* by Fr. Longridge, published by Messrs. A. R. Mowbray & Co. It contains three Retreats for Lay People according to the method and plan of the *Spiritual Exercises*. Each Retreat is published also in a separate volume, and also in an envelope, with the meditations printed as detached leaflets to be given one by one to the retreatant.

TIME-TABLE

SATURDAY

4.30. Tea.
5.0. Notices and Practice of Hymns, etc.
Silence begins.
6.0. Evensong and Introductory Address (1).
7.30. Supper.
8.30. Compline and First Address (2).

SUNDAY.

8.0. Holy Communion.
8.45. Breakfast.
9.30. Sung Eucharist.
11.0. Prayers and Address (3).
12.30. Prayers.
1.0. Dinner.
3.30. Prayers and Address (4).
4.30. Tea.
5.30. Evensong and Address (5).
6.15. Visit to the Calvary.
7.30. Supper.
8.30. Compline and Last Address (6).

MONDAY.

* Holy Communion.
Silence ends.
* Breakfast. * At time convenient.

Outline of Addresses

(1) (Introductory.—" The Purpose and the Process of the Retreat". (The necessity of complete detachment ; belief in the possibility of communion with God ; readiness to accept His message ; diligence in the spiritual exercises ; silence.)

The address should end with some instruction on Meditation.

The retreatants should be directed to pray for the guidance of the Holy Spirit, and to meditate upon our Lord's invitation to Retreat. (St. Mark vi. 31.)

(2) " The True Life". (The Purpose of God in calling us into existence ; the life that He desires us to live ; the right attitude towards God, our fellows, and self ; the consequences of not living as God intends and desires—the disappointment of God, the disorder of our common life, our own dissatisfaction, Hell.)

(3) " The Life of our Lord". (The true life as seen in His Incarnate Life ; He has drawn for us the Model of the true life ; His attitude towards God, humanity, and self ; we are to imitate Him by ordering our lives upon His principles.)

(4) " Sin ." (The many ways in which we fail to live the true life ; the wrong attitude towards God, others, and self ; an aimless life ; low and bad aims in life ; sin and *my* sins.) The retreatants should be urged to make a careful self-examination.

(5) Repentance : (*a*) Contrition and Confession. (The necessity of dealing with the *past ;* sorrow for sin ; the obtaining of true sorrow by meditation upon the results of sin and by prayer ; the necessity of Confession ; the value of sacramental Confession.)

The visit to the Calvary is intended as a means of deepening contrition.

(6) Repentance : (*b*) Amendment of life. (The forsaking, and conquest of sin ; Resolutions ; the making of resolutions ; Rule of Life.)

The retreatants should be urged to make a Resolution, to write it down and sign it, to bring it to the Conductor, and to offer it to God at the last service of the Retreat.

RETREATS FOR ADULTS: OTHER METHODS

By the Rev. L. W. Grensted

THE Retreat is in principle a very simple thing. Its fundamental terms are silence, the human soul and God. The Conductor is an accident. But as it is to Conductors that this chapter is addressed, it is with the Conductor himself that it must begin.

He who undertakes the guidance of a Retreat has undertaken far more than the preparation and delivery of a series of addresses. He is responsible, so far as the limitations of time, accommodation, and service permit, for every moment of the day or days that have been set apart for the purpose. Everything must be foreseen and every detail of services, interviews, leisure, meal-times, and rest, thought out in advance. All, including the Conductor himself, must be subordinated to the one main purpose of it all, that those who come into Retreat may be at peace in the presence of God.

The first task of the Conductor, then, is to set those whom he is guiding free from all outward interruption and responsibility. He achieves this partly by being obviously and completely in charge, so that none of them is disturbed by the thought of having to make a contribution of any kind, such as helping at services or reading at meals. If the Conductor cannot do everything he should ask the help of the Warden of the Retreat House, or invite a helper for the purpose. It is certainly best that he should take all services himself; and the reading at meals should all be done by some one person, known beforehand to be a good reader, with a clear, even voice, easily heard and neither too monotonous nor too emotional. And partly he secures spiritual

freedom in the Retreat by providing a suitable routine of services and addresses, breaking up the period of silence and at the same time by constantly renewed suggestion of many kinds keeping the attention of his hearers fixed upon the things of God. To secure this attention without any sense of strain or of irksomeness is the mark of a good Conductor. He will not be fussy or uncertain in his movements. He will keep to the time-table as it has been arranged. Not least will he make it possible for meals to be punctual. He will not be found hurriedly looking out hymns or inquiring for an organist. He will not arrive at the last minute or be the first to hurry away.

In preparing to take the Retreat he must, after preparing himself, think first of the type of Retreat which he is taking. There is no one final and ready-made formula, suitable for all occasions. A three-day Retreat differs greatly in its possibilities from a one-day Retreat. A Retreat concerned with a special problem, such as missionary or rescue work, differs greatly from a general Retreat, though incidentally there is probably more danger of exaggerating than of minimising the difference, and in the former case of introducing so much of the element of conference that it is no Retreat at all. So again clergy, lay readers, diocesan and other workers, ordinary lay folk, adults and adolescents, all need special consideration. While the general principles of making a Retreat hold for all, it simply will not do for the Conductor to dig out an old set of Retreat addresses, and to follow any time-table that may be given him, without reference to hearers or to occasion. It is one of the difficulties in taking Retreats that a Conductor usually knows so little beforehand of those who may come. But it is a compensating advantage that the simplest and most fundamental truths of Christianity form the most natural, if not the inevitable, basis for all Retreats. God, the moral choice, the Cross, the new life, are subjects appropriate equally to clergy

and to children. But though the essential matter of the Retreat cannot be changed without loss, the form must be most carefully adapted to each new occasion. It should be said in passing, that a one-day Retreat is not long enough, especially for beginners. The use of the silence needs practice, and although those who have often been in Retreat may be able to use the opportunity of a short period of quiet many beginners fail to realise the meaning and possibilities of it all before the end of the second day.* Until then they are restless and only partly freed from the pressure of ordinary life with its interests, its cares, and its worries. Every effort therefore should be made to get beginners to a three-day Retreat. Unfortunately in very many cases this is practically impossible. Saturday afternoon and Sunday are the only free times available. And at many week-end Retreats there will be a series of departures on the Sunday evening, sadly breaking up the unity of the gathering. But this lies largely outside the Conductor's control. Under such conditions he can only do his best, and in any case keep his time-table intact for those who stay.

A time-table of the most generally serviceable type is suggested at the close of this article. It is arranged for laymen and is intended for those who have not been in Retreat before, but it needs little if any modification for others. Usually the Retreat will begin at tea-time on the first day and will end with breakfast on the last morning. The time-table for each of the intervening days will be the same, though it may be found desirable to vary the use made of the " address " at 12.15 and of the " intercessions " at 9.30. Two general features call for comment. In the first place the services and addresses are so spaced and arranged that none need or should occupy more than half an hour. One of the

* Here and throughout this article the evening of arrival is called the first day of the Retreat. The following day, the first complete day, is called the second day.

commonest failings in Conductors is to keep the retreatants so long in chapel that they have no time to make a Retreat. To this end the addresses are kept strictly separate from the liturgical services, a point of great importance psychologically. The Conductor has in fact an opportunity of doing what is often impossible in parish life. The different elements of worship can be isolated and emphasised in turn, and the retreatants can learn to enrich their conception of worship without the confusion of spirit and weariness of body which characterises our customary attempts to provide in one Sunday morning service a comprehensive form with a little of something for everybody. The three or four addresses each day which form part of the main connected scheme (see the outlines given below), are so placed that they lead naturally up to the times of silence. In the second place, provision is made for " recreation ", or the breaking of the silence, at certain times, but this is done in such a way that those who wish to keep a completely silent Retreat can do so. This arrangement should be varied according to the type of Retreat. In a mixed parochial Retreat arranged for the first time there will be many to whom the silence is almost terrifying in anticipation, and nothing serves to break this fear so much as the knowledge that it is after all not continuous or compulsory. As a matter of fact it is rarely enough that the silence is seriously broken in a Retreat where the Conductor has taken the trouble at the outset to explain its meaning and positive value, as a spiritual opportunity and not a mere arbitrary discipline. Even in a Retreat for clergy this may be a desirable arrangement, since many of the clergy are unhappily still beginners in the Retreat life and have yet to discover the value of silence for themselves and for their people. But for those who are not beginners it is undoubtedly best to say nothing about recreation except in the afternoons. It is of importance at all Retreats that the Conductor should say some-

thing about the necessity of fresh air and exercise. The garden is perhaps the most indispensable part of any Retreat House and the fullest use of it should be encouraged. When speaking of this the Conductor should also insist upon plenty of sleep for everybody, and not least for himself. A Retreat should be a rest and not a strain, and there should be no sitting up and no interviews after the last service of the day. Nor is there any need for a Communion service at any specially early hour except perhaps on the last morning.

In the following detailed notes upon the time-table, the example given at the end of this article has been taken as a model. It is of course not the only possible scheme, but any scheme devised must be thought out equally definitely, and many of the suggestions here made are capable of application to any form of Retreat worthy of the name. The Conductor, having arrived before the retreatants, will be already at home when they come, and will be, as it were, himself a part of their welcome. It is usually desirable, though not essential, that he should wear cassock and girdle throughout. Not only is this symbolic of discipline but it has a definitely restful effect and, most important of all, it helps to unify the worship of the Retreat with the rest of its quiet social life. For the addresses, intercessions, and other occasional services the cassock will suffice, leaving the fuller robes if desired for the regular Morning and Evening Prayer, and in any case for the Communion Services. The Retreat proper does not begin until the first address, but at tea opportunity should be taken to give out all notices affecting the comfort of the retreatants, with details as to the arrangements of the Warden or Secretary for collecting fees and times when he can be seen about taxis and trains for the return journey. This may fittingly be done by the Warden himself, but the Conductor should then in a few words explain the time-table, with any necessary details, geographical or other, as to the rule

of silence. If he has not already secured an organist he may ask for a volunteer, but music is not essential to a Retreat, and hymns can well, and sometimes better, be sung unaccompanied.

Even in a short Retreat the first address, which follows tea, should be given wholly or almost wholly to preparatory matter. In this address the Conductor has to establish the atmosphere of the whole Retreat. He should give definite instructions as to services, even mentioning apparently trivial matters such as the importance of comfort in kneeling, secured in some cases by turning a chair round, and of sitting for the Epistle at the Communion Service, which is especially desirable for women and girls. He should speak of the use of the chapel for prayer and meditation, and should especially try to establish a sense of freedom in worship. It is worth while to give a warning against a timid hesitation to rise and go out at the end of services, which arises from self-consciousness and results in restlessness. Nobody should be allowed to pretend to pray because others have not yet risen from their knees. Advice as to reading during the Retreat may come in here, with remarks on the need for fresh air and sleep. The Conductor should say something about his own position and his readiness to help in any way, but this is not the moment in most Retreats to invite confessions. He should give some indication of the subject-matter of his addresses, and advice as to their use. But above all in this address he must thoroughly explain the purpose and use of the silence, relating it, with all that is done in the Retreat, to the presence of God. Lack of this explanation has spoiled many an otherwise well-ordered Retreat. The address is best given from a chair at the sanctuary step. Where possible the Conductor should have a small desk for his books and, most essential, his watch beside the chair. There should be little devotional setting. For all the addresses the same general form will suffice. An opening hymn and a few

preparatory collects or some equivalent may precede the address. It is often desirable to read a suitable passage from Scripture ; at this address it might be the vision of Isaiah or the Transfiguration narrative. This should be read sitting and followed immediately by the address. There must on no account be a hymn after the address, but at the most a short prayer, preferably extempore, if the Conductor has the gift of praying briefly, and then silence, during which the Conductor and then the others rise and pass quietly out, or stay for meditation. It is important that there should be no hymn, except in the rarest instances, between the address and the following meditation, because a hymn is an emotional relief and that is not what is wanted at this point. The " hymn after the sermon " is one of the most powerful factors in preventing our admirable discourses from having their proper effect, since the ideas suggested and the energy stimulated are largely worked off in comparatively unprofitable and often irrelevant singing.

After the first address there will be silence. It should be unnecessary for the Conductor to help in settling the retreatants down to their meditations or books, but it is sometimes a good thing for him to have a look round and to see how things are going. If anybody is obviously uneasy or a disturber of the peace it may be necessary to carry him off to the Conductor's room and to deal with him quietly there. But the Conductor must not behave like a policeman. Nothing is more fatal than censoriousness. If there is a tendency to restlessness among beginners the Conductor may usefully get out a book and sit quietly among them in the Common Room. But he must really read the book and not use it as a screen for covert watching, or he will do more harm than good. He should remember too, and should say in his opening address, that silence from the Retreat point of view is not absence of sound but absence of interruption. A newspaper is a much more serious

distraction than a whispered "Good morning". A plain request for the salt is not nearly so disturbing as a pointed finger and a sudden grimace.

Next comes Evening Prayer, and what is said here may be applied to the regular services throughout the Retreat. They are acts of worship, definitely breaking the silence, and relieving its emotional tension. The devotional and intercessory elements should not be exaggerated, since these find special expression elsewhere. The whole service should be objective, directed outwards towards God. The hymns should be positive acts of praise with nothing sentimental about them. It is on the whole desirable to omit the Confession and Absolution and to start with the versicles, after an opening hymn, and to close with the office hymn after the third collect, followed simply by the Prayer of St. Chrysostom and the Grace. The psalms may be and the lessons should be carefully chosen to fit in with the main scheme of thought of the whole Retreat. There are two main ways of taking the service as a whole. The first is the normal and familiar method of saying it from a reading-desk in or near the sanctuary. This is justifiable when the Retreat is for tired people and when anything unusual is to be avoided. But there is much to be said for the second method, especially in a Retreat for laymen. In this method the service is used for definite instruction in worship. The Conductor interpolates short comments as to the significance of the different parts of the service. At the same time he sinks his own personality as far as possible. He takes most of the service, including even the lessons, from the back of the chapel. He leaves the retreatants, after a word or two of instruction, to say the psalms, side responding to side. The service becomes really congregational, not in the usual manner by the insertion of many hymns and the omission of almost everything else except an address, but by the congregation really taking its full part in it. The explanations, of course,

will only be needed at the beginning of the Retreat, except for comments on any specially chosen psalms or lessons ; and these comments must be comments and not addresses. Two minutes is the maximum time allowable for each and that is usually unnecessarily long.

Immediately after Evening Prayer comes supper. At this and at all subsequent meals the Conductor or Warden or some specially invited helper will read. The book chosen should not be too heavily devotional, though it obviously should not be out of keeping with the main purpose of the Retreat. It will do no harm if it is enlivened by a little humour such as is to be found in the character studies of Law's *Serious Call*, in A. Patterson's *Across the Bridges*, in *The Golden Windows*, and *The Silver Crown*, by Laura E. Richards, or in *The House of Prayer*, by Florence Converse. But care must be taken that the reader has control of his sense of humour and does not spoil the effect of his reading by breaking down in a fit of laughter himself. Equally good for the purpose are well-written biographies of saints, missionaries, and others. Perhaps best of all are vivid and human studies of the life of Christ or of St. Paul, such as those by T. R. Glover and J. Paterson Smyth. Books of this kind usually need careful reading beforehand and the selection of the best passages. Some of those otherwise suitable are very inaccurate in their scholarship and must be ruled out on that ground. It is unfortunate that critical accuracy and reconstructive imagination so seldom go together. The reading should continue throughout the meal, the reader being content to wait till afterwards. The end of the meal is a convenient moment for giving out necessary notices. An interval follows during which in a lay Retreat an opportunity may be allowed for a certain amount of recreation. Care should be taken to restrict this to certain specified rooms or parts of the grounds. It should be noted that a period of silence at this time is difficult for beginners, as it does not follow an address and they find

it irksome and unprofitable. The same is true of the period after breakfast and dinner, and this is the main reason for allowing a certain relaxation at these points. Recreation of course means no more at the most than quiet conversation and a walk round the garden, except in the afternoon when the need for physical exercise must be recognised and met. It is a bad mistake to put in a conference at this or at any point, except possibly the last evening, of the Retreat. There should be clear indications as to the places where smoking may be allowed.

The address which follows is the beginning of the main series of addresses, which may conveniently be considered as a whole. In form all the addresses will be very similar. The Conductor will give them seated in his chair at the sanctuary step in the manner already described. Only one point need be added here. The hymns chosen should be of a different character from those at the other services. Their intention is not to provide an emotional relief in an act of worship breaking the silence, but to draw the retreatants together in a common attention which is at once solemn and peaceful. A certain sentimentality is therefore not to be despised at this point. Such hymns as " Dear Lord and Father of mankind ", or " Breathe on me, Breath of God ", have a definite value for that vast majority of retreatants who are not too critically musical. The hymn chosen should of course be carefully related to the address. The " Veni Creator " is very appropriate before the first address. There is much to be said for saying and not singing it. The substance of the addresses will vary widely with different Conductors. Only certain general suggestions can be made here and some examples are given at the end of this article. These of course are intended as illustrations rather than as models and are only of interest as showing a structural development which is important in principle.

It is fundamental to a Retreat that there should be a definite progress, partly intellectual and partly emotional. Every part of a Retreat must be built up into a single structure, with worship as its centre. It is in the addresses that the Conductor transfers this unity of spiritual movement from his own mind to the retreatants. Retreat addresses therefore must not be a collection of individual sermons, however excellent. Still less should they be merely casual and topical, a pietistic version of the journalism of the hour. Nor should they be a series of mission addresses with a heart-searching question at the end of each, and an implied belief that the Retreat has been wasted unless some at least of the retreatants profess conviction of sin. The worth of a Retreat is not to be reckoned in confessions, or in conversions. The series of addresses will always have one general movement, from the self to God, and from God back to human life. Our need for Retreat is due to the fact that we loom too large in our own lives. We are worried, over-busy, divided in effort, and ineffective in result. It is not instruction but vision that we need. The addresses may say something about our problems, but it is far more important that they should make us see God. We need to go with Elijah to Horeb, with the three disciples to the Mount of Transfiguration. Then with Elijah, with the three, we must descend again to the valley to do the work which is next to our hand. The middle part of the series of addresses, then, must be the objective presentation of God in Christ. To this end worship is more than preaching and the Communions of a Retreat, or possibly a single Communion carefully prepared as its climax, should be its very heart and life. But in one way or another the addresses must set forth " Jesus Christ and Him crucified ". It is important to make this as concrete as possible. If we do not care for an act of worship before a picture or a crucifix we must find some substitute equally definite. There is much to be said for the simple reading through

of the Passion narrative as a preface to a shortened address. The closing address or addresses, according to the length of the Retreat, must make the connection with ordinary life again. Many a Retreat, otherwise excellent, fails at this point. The retreatants go away feeling that they have been on the Mount indeed, but babbling like St. Peter of irrelevant tabernacles, and none the more able to cope with the epileptic boy and his puzzled father. So at the end of the Retreat the emotional level should drop and a more practical note should be sounded in the addresses. Some general advice should be given as to the Christian life, though it should be quite general, leaving detailed direction for private interviews. If it is thought desirable to say anything about the making of resolutions, it should be remembered that only particular resolutions are any good. The general resolution to reform is useless. It is only by the particular resolution to do this, and not to do that, that the general resolution can take effect. Let particular resolutions be simple and not too exacting. Then and then only can they safely be strict.

The actual form of each address will vary with the genius of different conductors. But it may be pointed out that the purpose of a Retreat address is very different from that of an ordinary sermon. It does not in fact matter whether the address is remembered as a whole. Coherence is not of the first importance, and the structure is rather in the series than in its individual parts. The address should lead up to a fruitful meditation, and to achieve this it must have colour and life. It is best to deliver it from notes with a good deal of freedom and to remember that it is from single phrases and vivid pictures and illustrations that a meditation will start, rather than from any connected argument. There must be connection in the Conductor's mind and headings in his notes. But above all his theme must live in his mind that it may live for his hearers. He is not concerned to deliver ready-made

notes for subsequent use as sermons, but to help men to see the vision of the Living God.

After this first address and the following silence comes the final evening service. Sometimes this is used for short informal prayers followed by special intercessions. In this case the retreatants should be told about it in the first address of all. Slips of paper should be available and special topics for prayer, general and personal, should be invited. There should be a box or other receptacle in some convenient place where these slips can be placed, and there should be a definite time limit, perhaps fifteen minutes before the service, so that the Conductor may have time to go through them and place them in order. It is best to tell the retreatants not to try to put them into liturgical form, as the results are apt to be a little unmanageable. The Conductor will himself arrange and word them, building them into a simple litany with some familiar versicle and response. If the intercessions are too numerous, which is unlikely, they may be taken in groups. But there is much to be said for leaving these intercessions until the 12.15 address on the following days and for taking that opportunity to give one or two short instructions in intercession. Almost all people have difficulties, either practical or theoretical, in this connection and as these midday addresses cannot be followed by much meditation they may well be turned to this special use. Wherever the intercessions are placed in the time-table they may well be taken from the back of the chapel with the intention of strengthening their corporate aspect.

If the intercessions are thus left over until the following midday some short and simple form of evening prayers should be taken at night. Some will like to use Compline, or some other devotional and commendatory form, with special prayers, perhaps varying as to their main subject on the different evenings, for such objects as missions or social and international needs. There may also be some form of preparation for the

Communion Service on the following morning. One of the most valuable ways of using this late evening service is related to such preparation. A quarter of an hour can easily be taken at the end of the service, which may last only a few minutes in itself, for instruction in meditation. A subject should be taken related to the address last given and linked if possible with the Communion on the following morning. Or the Communion in its various aspects may be taken as the basis of a series of short guided meditations on the evenings of the Retreat. If the rule of silence is properly kept and late hours rigorously prohibited the retreatants will disperse to their rooms immediately after the service and the thoughts suggested by the meditation will be in their minds to enrich their worship at the early Communion on the following morning. It is well to remember that one of the difficulties most commonly in the minds of those who come to Retreats is that of unreality or "dryness" in their Communions. There are several possible causes for this, some of which may have to be dealt with in private interviews, but one of these causes, even in the case of the clergy, is simply the deadness due to stereotyped methods and habits of worship, and lack of knowledge or of imagination as to its true range. In a three-day Retreat there are normally four Communion Services and these might easily be taken so as to stress the aspects of worship, communion, self-oblation, and thanksgiving. A two-minute address might be given at each, picking up the thoughts of the preparatory meditation of the evening before. But the Communion Service is not the place for experiment and more harm than good may be done by attempting too much. Of the manner in which the Communion Service is said it need only be remarked that no one use is more proper to a Retreat than another, and that so far as possible nothing should be done to disturb the peace of any of those who are present. And most of those who come into retreat do not come to criticise.

With the Communion Service the Retreat has passed into the second day and the above comments upon the first part of the time-table apply in general to all that follows. It is only necessary to single out certain special points. It is of some importance to give a special place to the element of thanksgiving, and this is best done by separating it completely from the intercessions. Towards the end of the Retreat special topics for thanksgiving should be invited and these may fittingly be offered at the final late evening service, stress being laid at the same time on the eucharistic aspect of the Communion Service upon the last morning. It has been suggested* that the papers of intercession and thanksgiving which have been handed in should be put together (a simple folder of stiff paper will serve admirably for the purpose), and after they have been used should be laid simply and without any special ritual upon the Communion Table. The symbolism is so natural and beautiful that the custom, which is ancient enough in idea, deserves a wide use. The papers should lie upon the Communion Table until the end of the Retreat, and should then be reverently destroyed. Nothing is more jarring than to find old fragments of intercession papers lying about, with the few pencilled words that sometimes " half reveal and half conceal " the agony of a soul.

The afternoons form a special problem, whether recreation is formally allowed or not, and the problem is greatly accentuated if the weather is bad. Some Conductors feel the difficulty of so long a break, and in a short Retreat the pressure of time is so acute, that they try to make use of the hour before tea for an additional service of some kind. There is perhaps some reason for this in a lads' Retreat, though it is not easy to suggest a service really suitable for all. Probably adults are best left with the whole time free. The

* I borrow the suggestion from Canon Alan Simpson, to whom I owe more than I can acknowledge in this whole matter.

Conductor himself will be more than glad of the break, though indeed in the latter part of a two- or three-day Retreat it is more likely to be an opportunity for interviews than for rest. Even a wet afternoon will not seriously inconvenience adults, though for younger people some kind of occupation may have to be arranged.

The interviews just mentioned are the main problem of the latter part of the Retreat. By about the middle of the second day shyness and restraint will be wearing off, and the Conductor should definitely invite to a personal interview any who may desire his help. Some will wish at this point to invite penitents to make a formal confession. But, quite apart from the general issues involved, there is no doubt that a short Retreat is not a suitable time for this. Even in a three-day Retreat it is very open to question whether except in special cases of conviction of sin it is desirable to lay the stress on self-examination which would be the inevitable result. Undoubtedly the invitation given should be quite general, and though there is no reason why a Conductor who wishes to do so should not express his readiness to hear confessions, he should at least avoid any suggestion that he regards confession as essential to a Retreat. Once the invitation has been given the Conductor must be prepared for almost anything. He will as a matter of course spend most of the time between the addresses and services in his room and any who wish can see him there. It is probably best simply to let it be known that he can be found there and to take the interviews as they come. Some Conductors prefer to have names sent in to them on slips of paper, in which case appointments have to be made and difficulties arise at once. It is undesirable to post a list of names for reasons of publicity, and probably the Conductor will not know the retreatants by sight. In that case he will have to invoke the aid of the Warden of the Retreat House or some helper in order

to get his appointments arranged. But it is true that many will be willing to send in their names on slips of paper when they would shrink from coming directly to the Conductor with their difficulties. It is an easier first step even though the result is in the end the same. Another possible arrangement is to post a paper with times marked, so that retreatants can enter their initials for the period they desire. This is not too public, and the Conductor can identify those who come from his list. The divisions may represent periods of half an hour or a quarter of an hour according to the number of retreatants and the time available.

The problems brought to the Conductor will be of almost incredible variety, but it is seldom that any of them are really trivial. Sometimes it will be the direct sense of sin and what is desired is confession and absolution, whether the name be used or not. A Conductor must not go to a Retreat without a clear understanding with himself in this matter. The problem is certain to arise and it may be disastrous to leave its solution to the impulse of the moment. Unless he has decided to refuse to hear confessions altogether, a position which seems to be impossible for a priest of the Church of England in view of the language of the Prayer Book, he must know the customary routine and be prepared to give or withold " advice, penance, and absolution ". It is easy, even for those not themselves accustomed to use this ministry, to get necessary details from any experienced confessor, and after all the essentials are of the simplest. A chair and *prie-Dieu* and the form of absolution given in the Prayer Book " Order of the Visitation of the Sick " are a sufficient if rudimentary, outfit. Certain obvious precautions must be taken to secure privacy. A card marked " Engaged " should be placed upon the door of the room. There must be no question as to complete secrecy then and afterwards. So far as the formal aspects of confession are concerned that is all. The

difficulties crowd in when the less formal but all-important question of advice is raised. Here not only the penitent but also the perplexed are concerned. Undoubtedly this is the most responsible and the most difficult part of the Conductor's work. He cannot tell beforehand what problems may arise, but such matters as the possibility of being honest in business, sexual temptation, failure in prayer, duty to parents and friends, birth-control, come up with unfailing regularity. For some these things are a burden upon the conscience, for others there is real intellectual perplexity as to whether certain courses are right or wrong. And the Conductor has little time for making up his mind. Unless he is a man of prayer, of knowledge, and of experience he will make mistakes and mistakes that matter. This is not the place for a discussion of the principles of moral and ascetic theology, but the Conductor ought to have read and thought about them, for the sake of those with whom literally at a moment's notice he must deal, and, however little he may like it, must deal with authority.

So the Retreat will work through to its close. On the whole it is probably best that there should be no grand climax at the end. A climax, whether it be a thanksgiving service of some special kind or a Communion Service, or a dedicatory service, is apt to emphasise the gap between the Retreat and the everyday life to which the retreatants must return. It is that gap which the Conductor is specially concerned to bridge, and both addresses and interviews must be directed to this end. It is in the middle of the Retreat or even earlier that the emotional level should reach its highest. Just as the earlier interviews will be concerned with penitence, the later ones will be concerned with good resolutions, and the formation of habit in the Christian life.

It may be impossible to have a really good corporate Communion Service on the last morning owing to the

early departure of some of the retreatants. No harm will be done if the Conductor discovers this in time, preferably at the very beginning of the Retreat, so that he can arrange his final service on the evening before. But the gradual unemotional breaking up of the Retreat as the retreatants slip quietly back to their ordinary life, and a last Communion Service with perhaps half a dozen of the little group remaining, is perhaps the most fitting end of all. For so the Vision does not break, but melts insensibly into common day.

APPENDIX I

The following has been found a serviceable time-table for a Retreat for laymen. It is here printed with notes appended as in use at one Retreat House. For clergy the references to recreation would be omitted. The special arrangements in the first note would vary according to local possibilities and accommodation.

8.0.	Holy Communion.
8.45.	Breakfast.
9.5.	Recreation.
9.45–10.15.	Address.
11.15–11.35.	Matins.
12.15–12.45.	Address.
1.0	Dinner.
4.30.	Tea.
5.0–5.30.	Address.
7.0–7.20.	Evensong.
7.30.	Supper.
8.30–9.0.	Address.
9.30–9.45.	Intercessions.

No talking is allowed after the first address INDOORS on the whole of the ground floor and upstairs, or OUTSIDE in the grounds around the house. This applies also to the lower hall and new grounds except during the times for recreation.

No address can benefit you at all until you have thought it over for yourself and made all that is helpful in it your own. But to do this you must not be disturbed, and so you are protected by the rule about silence.

APPENDIX II

The following sets of Retreat Addresses are given in illustration of what has been said above. They are arranged for one-day, two-day, and three-day Retreats respectively, and it will be seen that in each case there is a definite progress of thought from the sense of need to the objective Gospel, and so on to the application of the Gospel in human life.

A. One-day Retreat

First evening :—

1. Mark vi. 30–32. Preparatory address.
2. Luke x. 25–37. The sense of need, (*a*) of the world and so (*b*) of ourselves.

Second day :—

3. 1 John iv. 7–11. The miracle of love and its cost.
4. Rom. viii. 1, 2, 12–25, 31–39. The miracle of freedom.
5. Matt. vi. 19–30. Simplicity in Christ.

B. Two-day Retreat

First evening :—

1. Mark vi. 30–32. Preparatory address.
2. Isa. vi. 1–8. The Vision. This the purpose of the Retreat.

Second day :—

3. Matt. iv. 17–25. Jesus the Teacher, revealing Himself as the standard of life.
4. Luke ix. 51–62. Jesus the Leader. His challenge to us.
5. Matt. xxvii. 11–30. The Cross. The meaning of His challenge and the choice of the world.

Third day :—

6. Luke xxiv. 13–35. The Risen Christ. Forgiveness and Power.
7. John xiii. 1–16. The Fellowship in the Spirit.
8. Rev. xxi. 10–27 and i. 12–18. The Kingdom of God.

C. Three-day Retreat

It will be noticed that the following addresses are adapted to the Easter narrative and really constitute a meditation upon the Passion. Suitable portions might be read before each address.

First evening :—

1. Mark vi. 31. Preliminary address.
2. 1 Cor. xi. 24–25. The Last Supper. (Preparation for Communion.)

Second day :—

3. Mark xv. 25. Sin.
4. Luke xxiii. 34. Excuses for sin.
5. Mark xv. 34. The fullness of sin.

Third day :—

6. John xix. 30. The Divine reply.
7. Matt. xxvii. 64. The world waiting.
8. Luke xxiii. 56. The disciples waiting.

Fourth day :—

9. Mark xvi. 6. The Easter Miracle.
10. John xx. 16. The Lord of all good life.
11. John xx. 21. The Christian Calling.

In each of the above outlines provision is made for a preliminary address on the first evening, followed by the first address of the main series, and then for three addresses each day. This leaves the second address in the morning, after which there is very little free silence, for instruction in meditation or in intercession and thanksgiving, as may be desired. Some conductors will probably prefer to take the intercessions at this time, leaving the last evening service for thanksgiving and a short guided meditation.

HOW TO MAKE A PRIVATE RETREAT
IGNATIAN METHOD

By the Rev. C. H. Turner, S.S.J.E.

Historical Introduction

SYSTEMATISED Retreats given to groups of people which, thank God, are common amongst us to-day are a comparatively modern method of arousing souls and training them in their heavenly life. They are largely the outcome of St. Ignatius Loyola's experience at Manresa, when alone in his cave he found God, or rather was found of Him. St. Ignatius felt that the way in which the great truths about God and the spiritual life had taken hold of him was a special gift of God, and that they had been burned into his soul by the fire of the Holy Spirit. He wrote his experiences in rugged notes, in order that he might share them with others. He would frequently commend the use of the Spiritual Exercises to individuals, and by this means many were won out of a life of irregularity and worldliness to become devout and practising Christians. Many too through performing the Exercises under the Saint's direction gave themselves to join him in his Society. He wished, whenever it was wise and possible, that the Fathers who followed him should advise people to make such Retreats under their direction. He had entire faith, based on a large experience, that all who would go through the Exercises with a good heart and an open mind would certainly receive great and signal blessings and guidance from God.

The giving of these Exercises grew into a science.

Much skill was required and a deep understanding of the human soul as well as of the Life Divine ; and the experience gained was gathered together and published in the *Directory*. This was an official body of " Instructions " drawn up in the year 1591. The *Directory* will be found as Part II of Fr. Longridge's indispensable edition of *The Spiritual Exercises of St. Ignatius Loyola*. It should be carefully studied by all who would guide other souls in Retreat. Few Englishmen probably would welcome such intimate guidance as is there suggested, but many need more than is often given, and the main principles founded on a wide experience will be found there. It must be remembered, too, that the intention is that the Conductor should keep very much in the background, and leave the Exercises and the illumination of the Holy Spirit to do their work. He is to watch what God is doing in the retreatant's soul and be ready to give him such advice and encouragement as is needed, especially in times of aridity. He is to see that a right use is made of special gifts of Grace, so that the fervour given does not develop over-elation or self-satisfaction, but that the will is strengthened to become more obedient and more steadfast. But the most important work of the Conductor is to give the points for each Meditation and the various Instructions on the spiritual life, as the soul is being led on by God, and so to guide the retreatant step by step through all the Exercises of the Retreat.

The whole scheme of the Exercises is meant to be used only on certain great occasions, such as the choice of a state of life or the decision of some great and important matter. In such cases the Retreat is to last a month, each week (which is a spiritual rather than a chronological period) having its appropriate work to do for the soul. Normally a Jesuit makes the Exercises fully twice in his life, first before entering the Novitiate, secondly in what is called " the third year of probation ", which is a kind of second Novitiate, lasting for another

year before ordination to the priesthood or entrance upon the work of the ministry. But the Exercises may be adapted to shorter Retreats or for other purposes ; and in this way they were used almost from the beginning. In course of time, however, the custom of giving Corporate Retreats grew up and people were often advised to make an annual Retreat for the simple purpose of building upon the foundations already laid, or leading retreatants onward in the spiritual life. In such cases the Exercises were used with considerable freedom, both of selection and treatment, and the Retreat would lead up to an ordinary Retreat resolution rather than to " election " in the strict sense of the term.

The Value of a Private Retreat

A Private Retreat can always be made where a conducted one is not available. Such a Retreat would be especially suitable before any great step in life, such as before confirmation, ordination, marriage, and in preparation for a first or general confession. Also before going abroad, or in preparation for the next step in professional life, or going into the Navy or Army, etc.

The great advantage of a Private Retreat is that the retreatant can go his own pace. In a Corporate Retreat the Conductor has to do his best for all at whatever stage in their spiritual life they may be to begin with, or may come to as the Retreat goes on. Anyone who wishes to make a Private Retreat should go if possible to a Religious House or to a Retreat House where there is a daily Eucharist and the Offices are said. But this is not necessary. Many men of old left the cities where there were churches and regular sacraments " to make their souls " and to train themselves in the heavenly life in the caves of the desert. A quiet country vicarage or a Mission station abroad where there is a priest of some experience would be very suitable. St. Ignatius made his great Retreat alone in the cave of Manresa.

There is no place where Christ's abiding presence in the soul may not be realised and become effective for all the purposes of His love. Jesus sends but does not send us away. He sends us forth saying, " Lo I am with you even unto the end of the world ".

This is an age of hesitancy. Men will not commit themselves to the faith and practice of the Christian Religion. They are not sure if the foundations are really secure, or if the Grace promised is still effective and potent for the needs of actual life. Many, too, who have been brought up as Churchmen find their religion so fluid and unstable that they are swept away in the flood of new interests which meets them as they go out into the world. The solution of Christian teaching given to them has been so weak that it does not crystallise out. Instead of forming Catholic crystals that should be sparkling, beautiful, and serviceable, the liquid is liable to evaporate into an atmosphere. Many men are saying in these days that their Christian life is most unsatisfactory. They say that they are only waiting for a definite lead and an assurance of the Way and the End. A Retreat is the thing that will set their " feet upon the Rock and order their goings ". We can promise them that if they will give sufficient time and give themselves heartily to the exercise of the Retreat, God will surely give them the Light and the Grace that they long for. They will be given such a conversion of life and manners as will " make all things new ".

One of the Exercises which St. Ignatius considered to be of special importance was that of the " Two Standards ". The retreatant must face the fact that there is a great conflict going on around us ; and there are two who are bidding for his allegiance ; and he must choose. There is the world and the prince of this world, the deceiver whose temptations are very tempting. There is Christ, " the Captain of our salvation ", who has signed us with His Cross in our baptism in

token that He has called us to follow Him with loyal loving service in the warfare. Our Leader will have no press-gang followers. He calls all true-hearted men to rally to His standard and to continue His faithful soldiers to the end of their lives. Here is a call to end hesitancy—to leave all and follow Him.

The Method and Plan of a Retreat

The Exercises aim at a psychological progress and each stage should be effective. An experienced guide is of great importance to see that the true proportions of the Exercises are kept, and that the soul does not wander into devious or even dangerous paths. Sometimes, then, it may be good to repeat a meditation or parts of it ; or to have a similar Exercise given with a different picture and considerations in order that the truth aimed at may take hold of the soul. The Conductor must have some knowledge of the retreatant's spiritual life and must see that the Foundations are well and truly laid before the next stage is begun.

The Foundations are exercises which treat of God, the soul's life, and our response to the love and the purposes of God. Many have distorted and most unattractive ideas of God. Very few have any clear ideas of the meaning and purpose of life—how God made man in His own image with mind, affections, and will, so that training and using these faculties for their supreme end he might know, love, and serve Him here and for ever in heaven. In fact what is aimed at is a sort of Teaching Mission, with the meditations and the silence wherein the Divine Truth may sink in and the heart may learn to react to them.

We are put into the Kingdom of Heaven at our Baptism and the Retreat is a fresh adventure in our inheritance We must always come into a Retreat in the spirit of expectation. God, who has called us apart with Himself, has something new to show us or to say

to us, or He would not have asked us to come. The Voice of God is a Living Voice. It not only calls us once for all to the heavenly way, but, as we journey along, the Holy Spirit makes our heart burn within us, while He speaks to us in the way and opens to us the Scriptures. St. Paul, who had seen visions more than any man, near the end of his life prays " that I may know Him . . . not as though I had already attained, but I follow after if that I may apprehend that for which also I am apprehended of Christ Jesus ".

The second stage aims at the deepening of penitence. So there will be exercises on the Life in Christ, that we may realise from whence we have fallen, on Sin, on Death, and Judgment, and on the Sacred Passion, and on the Pardoning and Redemptive Life bestowed on us by our Lord in the Sacraments.

The third stage will treat of the Life of Grace, the Victorious Heavenly life in which we share His Risen and Ascended Power, of the Holy Spirit, and life in His Holy Church, of Prayer, Worship, and Service.

In all Retreats these three great divisions should be dealt with, but the proportions in which they are treated will vary with different kinds of retreatants. For beginners much more stress will be laid on the Foundations. For one who has already made progress in the spiritual life less stress will be laid on these meditations. But we should always begin with the great Fundamental Truths. We desire always to be growing in the Vision of God, and meditations will be given such as will deepen our wonder and awe at His Holiness, His Beauty, and His Goodness. We need to be always growing in the spirit of penitence. As love and vision grow, so will sorrow for sin. Every Retreat should leave us growing in love and penitence. But this retreatant will be given meditations in greater proportion on the life in Grace and of advance in prayer and self-surrender, and such as will encourage and develop the ascetic and devotional life of the soul.

Instructions will be given as needed either by word of mouth or by the giving of books with the special instruction clearly and definitely shown.* In the early part of the Retreat there will need to be instructions on prayer and meditation. It is no use to tell a person to make a meditation on a certain subject, who has no idea whatever as to how to set about it. As this is so great a difficulty with many beginners, we will deal with this more fully later on. It will be a great help if the Conductor will do the first meditation with the retreatant, kneeling beside him and making the first acts; then giving the subject and the picture and the first point; and after a considerable silence some suggested summary, or prayer, or resolution, and so on with the other points. It will be well to inquire later in the Retreat how this method of prayer is getting on. Many will need much encouragement if they are to persevere in it. There will also need to be at the appropriate times instructions on sin and self-examination, and how the Precious Blood is sprinkled on the penitent's soul at baptism and absolution. Also, if necessary, there should be an explanation as to how exactly a confession is made, a bad confession put right, or a general confession prepared for.

It is always important to consider our Rule of Life in a Retreat, to see if it needs amending, and to ask God's blessing on it for the coming year. It may be that the retreatant has never had any clear rule at all. The Conductor will in that case be able to help in drawing one up and see that it is a wise and worthy one. The person's circumstances and daily life must be carefully considered, but the rule must be above his present capacity—an ideal worth aiming at—so that he may not only do his best but God's best.

* Fr. Longridge's *Ignatian Retreats* provides these.

Retreats for Determining Vocation

For those whose vocation in life is not already fixed the important Exercise is the one on " Election " or " Vocation ". God has a call and a purpose for each life, and we must not narrow down the idea of vocation to that of the Priesthood or the Religious Life. We must ask simply : " Lord, what wilt Thou have me to do " ? We must not make our own plans first and then ask God to bless them. There are many who are feeling that God is calling them to the Priesthood ; and there are some who, although they have set out in other vocations, are feeling the same, if their life's destiny is to be fulfilled. But they want to be more sure in their minds. They will come into retreat seeking for guidance and will be ready to hear the voice of God saying : " Whom shall we send and who will go for us "? Or they will find the will of God in " the voice of gentle stillness "* which comes within the soul and gives the sense of direction and assurance. It would be peculiarly suitable for those who are considering the " Call to the Religious Life " to make their Retreat in a Religious House and see if the answer to their quest comes in the conviction, " Lord, it is good for us to be here ". It is important in this matter of the choice of a vocation for the Conductor and the retreatant to have a free heart, so that God's guidance may be sincerely sought and followed.

For those whose life is already settled this Exercise may be used to quicken the ear to God's calls within the vocation, or to go forward to some new stage in their work, for instance, to consider the offer of a benefice, or some new work, or in order that they may more perfectly do their duty in that state of life to which it has pleased God to call them.

* 1 Kings xix. 12.

The Meditation

The points having been given by the Conductor, or read from a book* and notes taken thereof, there then follows the important work of considering them and making them our own. This method of prayer will be a new experience for some retreatants and it will be well to explain how a meditation may be made.† "Before thou prayest prepare thyself". Kneel down and say slowly: "In the Name of the Father . . ." Then make three acts: (*a*) of the Presence of God; (*b*) of penitence; (*c*) of prayer for light to see God's will and for grace to follow it. This does not mean that we are beginning a spiritual adventure with formalities. An act means a movement of the soul and it is not accomplished until there has been some spiritual reaction. The sense and vision of God's presence *draws* us to: (*a*) worship Him and give Him thanks. It also makes us realise our deep sinfulness which has dulled our vision and hindered our prayers and so (*b*) *moves* us to penitence. Then there comes the need for God to show us the way on. (*c*) It is the Holy Spirit who takes the things of Jesus and shows them unto us. The Holy Spirit makes them vital to us and vitalising. So throughout the Retreat we shall make many prayers to Him. "Come, Holy Ghost, fill the hearts of Thy faithful people and kindle within them the fire of Thy Divine love".

> "Come, Holy Spirit, Light Divine,
> Shine within this heart of Thine,
> And my inmost being fill".

Now we come to the meditation itself. We begin

* Books for a Private Retreat will be found mentioned at the end of this article.

† A leaflet giving a skeleton form called *A Help to Mental Prayer* may be had from the Mission House, Marston Street, Oxford, ½d. each, or 3s. per 100.

with an act of the imagination, for a picture in the mind is a help to prayer. Probably one will be suggested by the points that have been given us ; or we may picture our Lord on the Cross or glorified in Heaven looking at us and about to speak to us. Then we take one of the points given and begin to consider it from different points of view. " What God says to me ". " What it reveals to me of God, of myself, etc." Listen for God's voice. God makes His will known in many loving ways —sometimes it is just a look, as when a mother checks or encourages a child. " I will guide thee with Mine eye ". Be ready to respond when God makes known to us some new showing of His love or of His will. We respond by prayer and devotions, by good resolutions, and acts of adoration, contrition, humility, and self-oblation, etc. It is not enough that we have taken hold of some truth which we are considering, we must wait and ponder upon it that the truth may take hold of us—a very different thing and sometimes a cataclysmic experience. The seed, which is the Word of God, then begins to live and grow in us. It thrusts its roots down in us in a new security ; and branches upwards into new and growing forms of devotion and surrender. Remember, too, that fervour is not in the emotions but in the will ; and desire is as great an evidence of love as the sense of attainment. Persevering seeking will surely be rewarded. " The vision will surely come " ! If it tarries, it is only waiting in order that we may be the more ready to receive it. When sufficient time has been given to one point, another may be taken, and so on. But it is not necessary to take all the considerations that have been given. If God seems to fill up all our time with one point and so to lead us on to Himself, all is well. We may keep the other points from some future occasion. It is good to end up with some Resolution with a text or some thought to remind us of it. Often it may be best to renew former resolutions.

The Days of a Retreat

The ideal Retreat should be of three or four full days' length, but a week-end beginning early on Saturday afternoon can be quite useful where more is impossible. A time-table will be drawn up to fit in with the arrangements of the house and chapel. There would usually be an introductory meditation on the first evening and probably three others spread out through each of the days. Half an hour should be given to the meditation after the points have been prepared or given. Books on the spiritual life will be recommended by the Conductor to suit the needs of the retreatant. A biography of a saint or something suitable for times of relaxation should be obtained. It is better to keep to certain books that are chosen of purpose and not to invite distractions by turning over volumes casually. We want the Retreat to be a full time, but it is important that it should not be overcrowded. It is not a waste of time to sit or walk in the garden conscious of the Presence of God as one is of the sun overhead. It is this growing sense of "quietness and confidence" as the Retreat goes on, which to many is its noteworthy blessing. We learn to see life *sub specie æternitatis*. What we know theoretically to be more real than the temporal becomes more real to us. Reviewing our daily life, as it were from the mountain-top, we begin to see it in its true proportions. It is often a shock and a surprise to find the amount of energy and perseverance we have been giving to gain some end, which is really of very small importance, and that whether we gain it or not, soon fades out of the picture of our life. On the other hand, we see the very small efforts we have made to win those things which are making our eternal life.

In any Retreat of several days' duration there is liable to come after the first novelty has worn off, and we have seriously set ourselves to prayer, a period of

dryness and difficulty. This may come in an exaggerated form in a Private Retreat, as there is not the upholding of the common prayer and spiritual efforts of the other retreatants. We must be patient at such times. It is necessary for all of us to be made to realise that we have no power of our own, and no grace or graces that we have a right to. This sense of our own emptiness without God's Love and Indwelling is the way by which we are led to get rid of self and welcome God into the heart where now there is room for Him and the aching sense of the need of Him. So we learn that our very desire for Him is His gift to us. It is His Holy Spirit who prays within us. We must indeed hold fast to God, but we do not trust our power to hold His hand ; it is His strong hand which holds us. Our security is not in anything that we have gained as our own, but in His unfailing mercies which are new every morning ;—not in any victory that we have won, but in " Him who always maketh us to triumph in Christ Jesus ". We must not look back even if we seem to flounder in a veritable " slough of despond ". We may ask for advice and encouragement from the Conductor and then pressing on bravely, as Bunyan says, we shall find that there are certain stones for our feet which have been placed there by those who have been that way before, which will keep our heads out of the mire. We shall be helped out on the far side and find that in and through this dire experience we have advanced on our heavenly journey.

Retreat Addresses

The Conductor of a Private Retreat should as far as possible master Fr. Longridge's edition of the *Spiritual Exercises of St. Ignatius Loyola*, together with its Directory. It will be of untold value to him, but it will not save him trouble by providing him with a Retreat ready-made. He must use his knowledge of the

truths of our holy religion and his experience of men's souls, and then see how best to provide what each retreatant needs. It is not a suitable book to be used by the retreatant himself.

For points of meditation to be given to the retreatant there is Bishop Hedley's *Retreats* and his *Spiritual Retreats for Priests* (Burns, Oates, and Washbourne). Both are excellent. They provide a chapter to be read over and then after each points for mental prayer. Bourdaloue's *Spiritual Exercises* is most useful. It has " Affections " to be used for prayer after the reading has been done. Fr. Longridge, S.S.J.E., has printed a *Retreat of Four Days for Priests* to be obtained from the Secretary, The Mission House, Marston Street, Oxford. He has also prepared three Retreats for lay people, which are published by Mowbrays both in book form and in leaflets to be given one by one to retreatants. It should be mentioned in passing that Bishop Hedley's *Retreats* and many other standard spiritual books may be had in Braille from The Library for the Blind, Tufton Street, London, S.W. 1. Fr. Paul Bull, C.R., has published *The Threefold Way* (Longmans). He has not followed St. Ignatius closely, but it is a very good and useful book. The Conductor should select the parts the retreatant is to use. Canon Alan Simpson has also written a booklet for lay people making a Private Retreat, published by the Association for Promoting Retreats, entitled *For Use in Private Retreat ; Suggested Meditations.*

HOW TO MAKE A PRIVATE RETREAT: OTHER METHODS

By the Rev. W. B. Trevelyan

I. Preliminary

MUCH has been said by others, in this book, on the benefits to be gained by taking part in the corporate exercises of a Retreat; and indeed it is difficult to exaggerate the value they give, under the guidance of a wise and experienced conductor. Some of us can look back to many such Retreats conducted by such men as Bishop Edward King, Dean Randall, Canon Body, and Father Maturin, and are still conscious of what we owe to them.

But it would be a mistake to suppose that the possibilities of a Retreat are confined entirely to the corporate endeavour, good though it is for us all, with its spiritual atmosphere, united prayers, quiet brooding over the same truths together, all aided by the addresses—things of the greatest importance. For there must always be a residuum of would-be retreatants who, for one reason or another, are unable to join in the public exercises, or find it difficult to do so. There are many reasons that hold people back, which severally may seem of small account, but are by no means trifling when circumstances bring about a combination of them, such, for instance, as sickness, or uncertain health, increasing deafness, poverty, over-pressure of work or of home duties. Then, too, there may be difficulties of a less obvious kind—the shrinking felt by so many from the method and system of a Retreat, the fear of novelty, the dread of being unable to face some hard task or duty which they feel to be beyond their power. All these difficulties are intelligible; indeed, we can scarcely blame those who are "side-tracked" by them, to their great spiritual loss.

But there may also be, and often are, some whose motives for shirking the necessary effort are less justifiable ; indeed, most of us know how often such temptations assail us, especially the dread of some act of self-surrender which we have not the courage to make. This sort of cowardice (for we can hardly call it anything less) comes to us not only in connection with Retreats, but in the whole of our spiritual life, holding us back from accepting some obvious duty, or causing us to miss the joy and peace of a complete and wholehearted reconciliation with God. Such holding back can never be otherwise than wrong, and we can never know what our religion may mean for us till we have given ourselves without reserve to the God of infinite pity and tenderness and patience, who still says to us : " O My people, what have I done unto thee ? Wherein have I wearied thee " ? Do we know Him so little yet that we can resist the love by which He is striving to draw us on ? How is it that we can ever doubt His power to guide us in the right and loyal way, if only we will give Him ourselves ? But that is the really hard thing to do.

Now it is plain that we ought to be able to help those who cannot perhaps undertake a definite, regular Retreat. It seems to the present writer that the simpler our procedure, the more likely it is to be of use to such persons as we have in view. It is important to keep the essence of the Retreat, even if we cannot at present urge the attempt of a formal one, in the hope that the desire for something fuller and deeper may presently emerge.

II. Essentials for a Retreat

We should probably all agree that the essentials for a Retreat are : (1) the opportunity of making our Communion ; (2) a priest to advise in any difficulty ; (3) a book, or some notes, on which to base our meditations. The question of the place is somewhat more difficult, but a letter to the Association for the Promotion of Retreats, explaining what is wanted, would

probably clear up that matter. The number of Retreat Houses is now considerable, and hospitality would probably be available at one or another for any person wishing to make a solitary retreat.

We will take it for granted, then, that our postulant is ready, and that he has found a suitable place, with an Altar within easy reach, an experienced priest to whom he can go for advice if needed, and something in the way of a library (though this is not essential, since it is easy to bring or borrow some well-known book) The next step is, with the help of the priest in charge, to map out a simple and suitable Time-table, and to decide what " Offices " should be said in the course of the day. Some will wish to say several, at any rate Morning Prayer and Evensong, and others may be helped by saying also some simple midday prayers, and Compline, as well.

The wise choice of a book on which the daily meditations are to be based is a matter of great importance, and also some suggestions as to books for more general reading at leisure moments. Too much should not be expected of one who is unaccustomed to spiritual exercises of this kind, as a tired brain may seriously endanger the profitableness of the Retreat. There will be some spare times when the mind needs relaxation from its harder tasks. It is best, for this purpose, to choose something not too deep or difficult, if a religious subject is selected, or else a good biography or history.

This may be the right place in which to urge the importance of taking a solitary walk each day ; the most attractive ones can be ascertained before the Retreat begins. No scruples need be felt as to smoking.

III. Preparation

1. The practical details of the Retreat having been settled, the next step is to create the necessary atmosphere, by setting aside, as far as possible, many of the thoughts and interests which, in the midst of a busy life, have had possibly a weakening and dissipating

tendency. These may be strangely persistent at first, but if they can be laid aside for the few days (or even for one "Quiet Day", if no more is possible), a new note of hopefulness and courage will begin to eliminate anxieties and difficulties. The keynote of a Retreat must be, "Be still then, and know that I am God", and, "Speak, Lord, for Thy servant heareth".

2. This will involve silence, which, though we may dread the idea at first, soon proves to be an intense relief and rest, so that we have no desire to break it, and indeed sometimes wish it could have a larger place in our daily life. The silence should begin after supper on the first evening, and end after the Eucharist on the last morning.

3. On the first evening, before bedtime, there should be a preparatory brief meditation on one or more of the following points: Why am I here? What am I expecting and looking for? Do I believe that God's Holy Spirit is able to make all things clear to me? Am I prepared to follow His Guidance? Then we may well ponder some of the ways in which the Holy Spirit works: His great spiritual gifts: Faith, Hope, and Charity; or the Fruits of the Spirit (Gal. v. 22–23); or the thirteenth chapter of 1 Corinthians.

It is well also to consider anything of special note in one's own life, e.g. any particular difficulty in prayer, or some fault which seems to grow stronger, or some habit that must be overcome. All this will help the soul to enter upon the further meditations with a deeper sense of need, and longing for help. "Lord, Thou knowest all my desire: and my groaning is not hid from Thee".

4. In any Retreat, we shall be wise not to be too eager for joy or comfort. It is natural and right to desire this, if we are doing all that is possible to gain it, but an equally profitable Retreat may be made in spiritual darkness. God may be testing our courage and endurance, or He may be delaying the gift of joy and peace for a time, only to show us more clearly what great things He is doing for us.

5. A point which may need consideration is the

question of confession. Here, as in other matters, we must simply wait upon God's Will. It is not a matter of obligation during Retreat, but it frequently happens that the desire to cleanse the conscience is aroused, and rightly then the priest's help may be sought.

IV. Meditation

We must now pass on to consider what is meant by "meditation," for that is the main object in Retreat; yet there is no reason to use the word at all if it suggests a difficult or alarming experience. Note in passing that it is not the same thing as "contemplation", which is a distinctly spiritual or mystical gift, and one to which, perhaps, comparatively few people attain, at any rate in more than a very small degree, though probably far more people than are aware of the fact possess the power of contemplation, if they will accustom themselves to the higher paths of prayer.

Perhaps one cannot do better than quote some words of the Bishop of Truro (Dr. Frere), which give a clear idea of what meditation means. "In devout reading and meditation of the Holy Scripture, the Christian man puts himself to the school of the Holy Ghost. His main attitude is not that of praying, though his meditation will begin and end in prayer, and be penetrated with it throughout; . . . His main attitude will be that of listening; 'I will hearken what the Lord God will say concerning me'. The method will vary very much, not only for different people, but for the same person in different circumstances".

Father R. M. Benson also well described meditation as "the exercise of all the powers of the soul in the apprehension of God".

Its great value is that, since it is a communing with God, it makes us conversant with the things of the unseen world. It teaches us the ideas, thoughts, and language of heaven, and thus fits us better for the presence of God hereafter. It lifts us above the turmoil and distractions of daily life, and creates calmness. It

makes recollection and occasional prayer through the day more easy. It makes spiritual truths to be living realities to us instead of the hard husk of dry dogmas or opinions learnt second-hand ; it does more than lead us to theological conclusions, it creates religious convictions. It is of the greatest value as a help to holiness, because, while it gives definiteness of aim in the spiritual life, it is continually extending the scope of our efforts and the horizon of our view. It has been said that meditation is inconsistent with continuance in deadly sin, and with the habitual indulgence of any overmastering impulse.

The Gospels should be the great basis of meditation. Nothing can take their place, or bring us to so intimate a knowledge of the love of God. It is well, perhaps, to begin with something that forms a definite picture in the mind, e.g. portions of the Life of our Blessed Lord, or some of the Parables or Miracles, etc.

St. Paul's Epistles will also afford much food for meditation, and many passages from the Old Testament—not only from the Prophets, but also from the lives of the patriarchs—will be found full of teaching. The Psalms are, needless to say, of immeasurable value in this connection. It is natural, also, to follow the Church's great seasons as they come round, and to take as special subjects in Lent, Sin, Repentance, and the events of the Passion ; and in Advent, the " Four Last Things ", or the Parables given in St. Matthew xxv.

With regard to devotional books, their great number makes suggestions difficult, but a short list is given at the end of this Paper, which may safely be used, and are inexpensive We will venture now on a brief consideration of a simple outline :

1. Kneel down quietly, and say slowly, " In the Name of the Father, and of the Son, and of the Holy Ghost. Amen ".

2. Make " Acts " :

(*a*) Of the Presence of God ; e.g. " O God, Thou art my God ; early will I seek Thee ".

(*b*) Of sorrow for sin : as, " My sins have taken such hold upon me that I am not able to look up ". Or, " I have gone astray like a sheep that is lost ".

3. Say a prayer for Light and Grace. " O send out Thy Light and Thy Truth that they may lead me ".

4. Say the Veni Creator (" Come, Holy Ghost . . ."). Or, " Breathe on me, Breath of God ". Or some other prayer to the Holy Spirit.

5. Read over the passage previously chosen, and try to picture to yourself the scene, as, for instance, our Lord as a little Child in the manger at Bethlehem ; or in His Passion, or on the Cross, or seated in Glory at the Right Hand of God. Do not be anxious if you are unable to picture things to yourself ; you can at any rate roll over and over in your mind the passage you have chosen, and brood over it. Then listen for God to speak in His own way. You will not, of course, hear Him with your outward ears, but in some way best known to Himself He will bring home to you the special lesson He wishes you to learn. This may be by some unexpected sense of their meaning, or by circumstances occurring which make it quite clear how you are meant to live. Try simply to be quiet, and to listen. Make some simple Acts of Faith, Hope, and Love ; of sorrow for sin, or of humility. Think how St. Francis of Assisi spent all one night praying, " My God and my All " (" *Deus meus et Omnia* ").

All this may seem very simple, but be sure that, in something of this kind, holy men and women in all ages have been taught and strengthened.

Never be in a hurry to pass on to deeper and fuller kinds (mystical kinds) of prayer. If God is leading you on to " Contemplation " He will make it clear when the time has come.

Never forget to make your Thanksgiving at the end of each meditation.

And never forget to make a Resolution. A meditation, or a Retreat, that leaves us in a state of vagueness

and indefiniteness is of little value. We must come away with at least one or two quite definite decisions. "He shall speak peace unto His people, and to His saints, that they turn not again".

It may be that this book will fall into the hands of some who have become weary or discouraged in their meditations. Possibly to the very end of our lives we shall find there are difficulties in persevering, and times when we wish that God would lead us on to something fuller, richer, deeper. Well, He will do that in His own good time, so long as we are faithful in coming apart, and in never allowing ourselves to be overmastered by sloth.

There is a very excellent chapter (xvii.) on this subject in St. Teresa's book, *The Way of Perfection*, of which the heading runs as follows: "That some souls are not suited to contemplation, and others are long in attaining it. Anyone who is truly humble should be content to go by the way our Lord conducts her". That is surely advice which we may all take to heart.

One word of warning must be given against a very possible mistake. Private Retreats should be looked upon as subsidiary to conducted ones. It cannot be satisfying to feed the spiritual life only upon aspects of truth which have long been familiar. Nutritious food is essential.

LIST OF BOOKS

The Hidden Life of the Soul. Père Grou.
The Imitation of Christ.
Fenélon's Letters to Men.
The Spiritual Combat. Scupoli.
Law's *Serious Call to a Devout Life.*
Eucharistic Adoration. John Keble.
Conquering and to Conquer. Bishop Weston.
In His Will. Bishop Weston.
Words of Strength and Wisdom. Bishop Steere.
The Blessed Sacrament : from the writings of the Saints. By a Parish Priest.
The Halo of Life. A little book on Humility.
Some Counsels of Vincent de Paul. E. K. Sanders.
The Appearances of our Lord after the Passion. Swete.
The Ascended Christ. Swete.
Some Principles and Practices of the Spiritual Life. B. W. Maturin.

PROPAGANDA

By the Rev. J. Wareham

THE vast amount of money spent upon advertising is sufficient proof of its necessity and value. That this expenditure is worth while may astonish those who have never, so far as they are aware, been influenced by an advertisement, but it must be so. Business men advertise because, and only because, it pays. This fact must be remembered by those who have spiritual "goods" which, in the interests of others, they desire to distribute. It is not enough to "put them on the market." They must be advertised. Attention must be drawn to them. They must be recommended. It is not enough to open Retreat Houses, arrange Retreats and provide Conductors. Retreats must be "promoted". There must be propaganda work, or the Retreat Houses will not be used to any great extent. This, though perfectly obvious, is not always remembered.

It is quite clear, too, that it is to the parish clergy that we must look in this matter. One of the chief things that I have learned as Organising Secretary of the Association for Promoting Retreats is the almost complete uselessness of my efforts if they are regarded as a substitute for the efforts of the parish clergy. As an addition to their efforts mine are not, I hope, without some value—as a substitute they certainly are. We should not, I imagine, secure many candidates for Confirmation if it was never mentioned by anybody but the Organising Secretary of an Association for Promoting Confirmation. We get all too few as it is, in spite of the fact that there are few things of which the majority of

parish clergy speak with more regularity or with greater earnestness. We shall never see our ordinary Church-people in large numbers making Retreats unless the parish clergy speak about them with the frequency and urgency with which they refer to other things that are "generally necessary."

At present the majority of parish clergy are not doing this, and there is, therefore, no more necessary propaganda work than that of helping the clergy to see the value and necessity of Retreats not only for themselves and for certain exceptional people, but for the ordinary members of ordinary congregations.

Every possible effort should be made to secure consideration of the subject at Ruridecanal Chapters and at meetings of Clerical Societies. Opportunities should be sought of addressing the students at Theological Colleges.

The main purpose of this article is to offer to the parish clergy some suggestions of methods by which they can promote Retreats amongst their people.

The first essential is, as has been already pointed out, that the idea of Retreat should be kept and not merely put before people by their parish priest. It will be found, by those who have grasped the nature and necessity of Retreats, that this can be done very easily. The subject will not have to be dragged into sermons. From very many of them it will be almost impossible to exclude it. It must be mentioned if we are preaching about Religion, or about the Life and Example of our Lord, or about work for God, or about the events of Holy Week. It must not, of course, become the one subject which is certain to come in every sermon that we preach. If our people come to anticipate that, from whatever point we start, that is the point at which we shall finish, we shall do little good. It is sometimes asserted that this has happened in the case of some clergy with certain other subjects, so it is well to be on our guard.

There should be a good supply of suitable literature in the Tract case. Experience shows that a Tract case can be either very useful or almost entirely useless. It must be kept well supplied, and the literature should be changed frequently. A dusty, untidy, half-empty case, containing Tracts that it has contained for a long time and seems likely to contain for ever, is useless. It is most useful when it contains Tracts on the subject dealt with in the Sermon—provided that the preacher draws attention to them, and urges people to buy them. Retreat literature can be obtained, and much will be accomplished if attention is drawn to it from time to time by the clergy.

The Annual List of Retreats (published by the A.P.R.) should be on the notice-board in the Church porch.

An occasional article in the Parish Magazine is useful. Permission would no doubt be given readily to reprint, for instance, an excellent article that appeared in *Laudate* in September, 1925, or one entitled "Can you tell me what a Retreat is"? in *C.R.* of Christmas, 1924.

From the information given in the various articles in this book the parish clergy themselves could prepare many short articles for their magazines.

In parishes where nothing is known of Retreats by personal experience, a meeting at which, after an opening address, the subject can be discussed, will be found most useful. The attendance will probably not be large, but this is by no means a misfortune, for people talk much more readily at small gatherings. My own experience of such meetings is that they nearly always result in steps being taken to arrange a parochial Retreat. In most cases it is well to say plainly that that is the purpose of the meeting. To do so will ensure the attendance of those who "mean business," and will repel only those who do not, and whose room is certainly preferable to their company at a first meeting of this kind. The parish priest or the speaker should be ready

with all the necessary information. A simple description of a Retreat, an explanation of its purpose, testimony to the benefits received, together with information concerning the place, date, and cost of the proposed Retreat will usually produce a good response when those present are asked to give in their names.

The parish priest will, of course, have secured some vacant dates from those responsible for the Retreat House to which he desires to send his people, and he will be well advised to take steps as soon as possible to obtain the services of a suitable Conductor. Such conductors are not as numerous as they ought to be, and are usually booked up for a long time ahead.

It is hardly necessary to say that it is of the utmost importance to secure the right kind of Conductor. Retreats can be, and have been, good in spite of the Conductor, but it is true also that they can be, and have been, bad because of the Conductor. For the first Parochial Retreat not to be a real success is disastrous. If it is what it ought to be there will be no difficulty in arranging subsequent Retreats ; if it is not what it ought to be—if the retreatants return home feeling, and probably saying, that it was not worth while going, it will probably be not merely difficult but impossible to arrange others.

To anyone reading this book it will be apparent that Retreats are not all of one kind, the main difference being in the emphasis laid upon Silence.

To some, whose experience gives them every right to speak and to be heard, it seems the better plan to make provision for those who desire, at certain times during a Retreat, to engage in conversation which is in keeping with the occasion.

To others, equally experienced, it seems quite clear that the better plan is to insist that strict silence is an essential part of a Retreat.

A discussion of the matter would be out of place in this article. I feel bound, however, to say that I am

convinced by my own experience that it is possible to secure strict silence and that something of real value is lost by those who depart from it.

I am sure that it cannot be said with truth that Retreats at which a certain amount of talking is permitted are of no value, but I should be false to my convictions if I did not say that I am sure that they are of less value than those at which strict silence is maintained by all present.

I need not repeat what I have said on this point in the article on "Retreats for Adults" (see page 108), but I should like, before leaving the subject, to quote from an article by the Vicar of Portsea in *Theology* (June, 1923). The article has been reprinted as a pamphlet by the Association for Promoting Retreats, and I should like to recommend it as supplementing the article by the same author in this book. "Experience has shown me", he says, "that silence is of the very essence of Retreat, that a Retreat is nothing but a Retreat in name only without it, that retreatants must be put on their honour to help each other to observe it, and that if any feel they must talk they can do so during the recreation hours, provided they go away altogether from the house and grounds. I feel, however, that it is necessary and right to give a very strong recommendation that they should observe silence throughout the whole time. . . . It will be found that the Retreat atmosphere is quite impossible to attain without practically complete silence, that even lads and girls are quite capable of observing it the first time, because put on their honour to do so for the sake of the body, while next time they will observe it because they want to".

This may be regarded, rightly or wrongly, as a digression. If it is, I make no apology for it. I have "digressed" because it seems to me that it is important, in speaking of the promotion of Retreats, to urge that to obtain the best results it is essential to promote Retreats at which strict silence is maintained.

The parish clergy, in arranging their Parochial Retreats, will be acting wisely if they secure conductors who not only fully appreciate the value of Silence but know how to commend it to the retreatants and how to make the first stages of it as little irksome to them as possible. There will be no difficulty about it if conductors of this kind are secured.

Opinions will differ concerning the advisability of the parish clergy conducting their own Parochial Retreats. The Vicar of Portsea says : " I would urge most strongly that it is the ideal thing for the parish priest to take the Retreats for his people ", and he and other parish clergy do this.

To not a few parish clergy the plan of securing another priest as Conductor will seem to have much to commend it. It is not merely because it is an easier plan that it is adopted by the majority of parish clergy.

No priest will, of course, undertake to conduct a Retreat for his own or for any other people without some preliminary training.

It is sometimes impossible, for various reasons, to arrange a Retreat at a Retreat House. In these cases a Retreat should be arranged in the parish. The addresses would be given in the Church and meals served in the parish room or schools. The retreatants would have to go home to sleep. This, of course, is the main disadvantage, for it makes, in many cases, the keeping of the rule of Silence almost if not quite impossible, and this is bound to diminish considerably the good results of the Retreat. It is bound to be so because the results of Retreats are, to a very large extent, the results of Silence, and of the spiritual exercises which can be performed properly only in silence. Nobody would say that there are no good results from a Retreat of this kind, but it must not be regarded as an entirely satisfactory substitute for a proper Retreat. It is only in very exceptional circumstances that it can be so.

It is sometimes asked whether " Quiet Days " do not

serve the same purpose and produce the same results as Retreats. It is, to my mind, quite certain that they do not.

Fr. Bickersteth, C.R., says: "So-called Quiet Days are a very poor substitute for a real Retreat, and are chiefly valuable as the opportunity of suggesting that something more is needful" (*The Ministry of Absolution*, p. 40). Canon Peter Green, speaking even more strongly, says: "I take a fair number of such functions and I am progressively convinced of their uselessness, and even of their harmfulness" (*Studies in the Devotional Life*, p. 121).

The chief danger is that people coming to a Quiet Day and not deriving from it the help they need will, if they think that a Quiet Day is the same thing as a Retreat, be "put off" Retreats. It must be made clear that the two things are *not* the same. I do not think that Quiet Days need be either harmful or useless. They will certainly be neither if used, as Fr. Bickersteth says, as an "opportunity of suggesting that something more is needful". I am quite sure that they cannot be a substitute for Retreats, and that, therefore, the parish clergy must not be content with the provision of them. Their people need what can be gained from, and only from, Retreats.

In arranging Parochial Retreats the parish clergy are promoting Retreats indirectly as well as directly. It is so because Retreats, more than anything else, produce the missionary spirit. They make "apostles". People come away, having made a good Retreat, with a new conception of the meaning of Religion, of its privileges, and of its responsibilities. They come away, seeing the duty of telling others, and with a keen desire to do so. They, without any urging, will set to work to promote Retreats. That can be counted upon. If it does not happen it can be only because the people concerned have not made a good Retreat.

I have devoted the greater part of this article on

Propaganda to Parochial Retreats because I believe that there is no more fruitful propaganda work than that of the parish clergy who arrange Retreats for their people. If, by means of them, we can convince people of all kinds of the value of Retreats and fill them with missionary zeal, we shall soon have propaganda work of many different kinds being done. We shall have the subject receiving proper attention at Diocesan Conferences. We shall have articles about it in newspapers. We shall have " Talks " about it broadcasted. We shall have employers arranging Retreats for their workers. We shall have " masters " and " men " going into Retreat together to find the solution of some industrial problem. We shall have people building Retreat Houses. We shall have all the money required for their maintenance. There will be no possible propaganda of which nobody has thought and which nobody is doing.

I end this article as I began it, by saying that it is to the parish clergy that we must look for the promotion of Retreats. Let us appeal to them to undertake this work of arranging Retreat for their people, assuring them that they are not being asked to add to their labours but to take a step which will lighten them to a considerable extent by producing missionary-hearted people ready and anxious to be at work.

Let them begin by giving the matter very careful consideration. The Demonstration Retreats arranged for clergy who desire to be able to conduct Retreats will be found useful also by those who feel that that work is not for them. I am inclined to think that these Demonstrations have been more useful as a means of convincing clergy of the real value of Retreats for their people than they have as a means of training Conductors. Some of the publications of the Association for Promoting Retreats will be found useful in this direction.

That is the first step. The next is the passing on to

their people of the information thus gathered. The subject should be brought into their sermons. Attention should be drawn to the Retreats mentioned in the Holy Scriptures—Moses on Mount Sinai, Elijah on Mount Tabor, the Apostles in the Upper Room, St. Paul in Arabia ; to our Lord's twofold life of service and of retirement ; to the impossibility of real friendship with God unless time is spent alone with Him. The Tract Case should be kept supplied with Retreat literature. The Faith Press prints a useful penny book on Retreats. The *Church of England Newspaper* has issued a reprint of some articles by Canon G. Buchanan under the title " Diocesan Retreats ". The Association for Promoting Retreats publishes a number of pamphlets. Occasional articles in the Parish Magazine will be useful, and particulars should be given of the Retreats being held at the Diocesan and other Houses. The people should be asked and helped to pray about it.

The next step is a meeting at which the subject can be fully discussed. Information about the cost of a Retreat should be given. In some parishes it will be well to start a Retreat Fund to which regular payments can be made. This will be a great help to the poorer people, and will give others an opportunity of paying in more than the required sum and, by this means, assisting those who cannot afford it

At a meeting of this kind it is often possible to decide that there shall be a Parochial Retreat. The parish priest should have ascertained what dates are free at the House to which he proposes to take his people Unless he intends to conduct the Retreat he should have got into touch with a suitable Conductor. Those in charge of Retreat Houses will be able to give advice and assistance in this matter.

The Faith Press publishes *A Directory of Retreat Houses* (1s.) giving full information of a large number of places where Retreats can be made.

In some cases it will be found easiest to begin by arranging a Retreat for some section of the Congregation—for the Sunday School teachers or servers, for instance, or for the members of a Guild. I am inclined to think that this is not the best plan, although it may be the easiest and in some cases the only way in which a start can be made. If a Retreat is arranged for the Sunday School teachers, care must be taken that it does not become a conference on Sunday School work. Such conferences are admirable, but their aim and purpose is different from that of Retreats. In Retreat, Sunday School teachers, like all other people, should be dealing with their own spiritual condition — not discussing methods of teaching, etc. In this there is, of course, nothing of selfishness—for the value of their work depends more upon their spiritual condition than upon anything else. On the whole it is better, I believe, for people to go to Retreat as men and women rather than as teachers, servers, guides, or members of a Guild, although, as I have said, a "Society" Retreat is sometimes the easiest and perhaps the only way of making a start. I have conducted Retreats for Guides at which I have felt on the one hand that most of the girls would not have come but for the fact that it was a Guide Retreat, and on the other, that the fact that the girls were Guides was, for the time, a hindrance rather than a help to them.

We must aim at the best and try to do the best that is possible at the moment. The doing of the former will become possible by a wise doing of the latter.

The importance of the Interviews makes it inadvisable that the number of retreatants at a short Retreat should exceed, at the most, twenty-five. Even with a smaller number it will often be found almost impossible, towards the end of the Retreat, to give sufficient time to each retreatant. With a larger number it is almost essential that the Conductor should have another priest to assist him.

THE ORGANISATION OF A RETREAT HOUSE

By the Editor and Mrs. Schofield

"THE attempt to revive the Retreat Movement is one of the most cheering signs of the Church life of to-day", wrote the late Bishop Watts-Ditchfield in 1915, but if the Movement is to fulfil its mission, it is essential that Retreat Houses should be opened without delay in the large areas of population throughout the country where none are now in existence. This is a day of opportunity for the Church, and we believe that the Retreat Movement has a great part to play in enabling her both to respond to the calls which are coming from the whole world at the present time and to solve the problems with which she is confronted at home. All our clergy and laity should be instructed in the value of Retreats and so led to make regular use of them. In other words, we must create a widespread demand for this means of grace, but this cannot be done without the means to satisfy the demand as it grows. The difficulty of finding suitable places available for holding Retreats at convenient times has proved that the Movement cannot be developed to any extent in any area without a Retreat House. This difficulty has been so widely felt that in the last eight years a number of Retreat Houses have been opened and more are in prospect. Hence the need for a chapter such as this.

No movement which has done great and lasting work has been of mushroom growth. The ground has had to be well prepared by much digging and fertilising, and this applies to the one under consideration. A great

deal of efficient organising and effective propaganda is needed to establish even one Retreat House. It follows, therefore, that a statesmanlike scheme is required for the opening of Retreat Houses in large areas of population throughout the country. It would be most unfortunate if they were opened haphazard. There are still large areas with practically no provision, but the financial problem involved, and the fact that the clergy and laity have largely to be educated in the value and practice of Retreats, surely suggest that it is better at first to open Inter-diocesan Houses and make use of them till they can no longer meet the demand which they have created. Then, and not till then, in a number of cases at any rate, would separate Diocesan Houses be called for. Sane common sense should not be overridden by uninformed enthusiasm. There is, indeed, a strong feeling among many who have considerable experience that to open several Houses in the same area of population at the present stage of the Movement may result in a serious setback. It is no good ignoring the fact that the financial responsibility incurred in opening a Retreat House is considerable, and where, to begin with, one can carry on with increasing success, the opening of a second, when the first is not yet fully used, may mean bankruptcy for both and the closing of one at least. Sanctified common sense combined with real faith and spiritual enterprise is required to develop this or any other Movement, if it is to fulfil its mission. Ultimately, nearly every diocese will have its own Retreat House, which it will value as one of the most important factors in its diocesan life and work. That a wise and comprehensive consideration of the matter is essential does not, however, excuse inaction. If God was ever behind any Movement wisely directed, He is most certainly behind this. We speak from experience when we say that, where there is any large area with a big population and no Retreat House accessible, steps can be taken to open one with absolute

certainty that God will bless and prosper the undertaking.

Preliminary Arrangements

When a proposal is made to open a new House due regard should be given to the amount and kind of provision already being made and the extent to which it is being utilised. The Religious Communities which fostered the Movement up to the War have since developed this side of their work. They are already making some provision for one School of Thought. When, therefore, it is decided to open a new House, it ought to provide for all Schools as far as they will make use of the opportunity. This goes without saying in the case of Diocesan Houses, which receive financial support from all Schools alike, and they ought to be organised on a basis which makes this possible. The time has gone, we are glad to say, when the appreciation of the value of Retreats was confined to one School. They are too essentially Christian to be limited to any Church or part of a Church.

It is said that we can do nothing in these days without committees; but in this case the initiative must come from one, or perhaps two or three persons who have the requisite faith, vision, and spiritual enterprise. They will gather round them a few keen men and women who will give their personal interest, together with financial support or active personal service. Experience shows that it is best to begin in this way and later to get the Dioceses to adopt the scheme where desired. A House is likely to materialise much sooner in this way than if it is in the hands of an official committee from the outset.

Suitable Houses

The next step is to look out for a suitable House. An unsuitable House can be a serious handicap in many

ways. As to what constitutes a suitable House, we could say that it should if possible be in the centre of the area to be served, easily accessible from a station which has a good train service to all parts. Pleshey, however, has proved a very successful exception in this respect. The House should stand in its own grounds, which should be private, and the more extensive they are the better. Internally it should have ample common-room accommodation, so as to avoid any feeling of crowding when all the retreatants are confined to the House through wet weather. There should be a large, airy, and well-lighted room on the quietest side of the House and away from the domestic part which can be used as a chapel, while the dining-room should be large enough to seat comfortably the proposed number of retreatants, and should, of course, be next to the pantries and kitchen in order to avoid disturbing the people and for efficient service. The bedrooms must be numerous and the larger ones suitable for division conveniently into separate bedrooms and cubicles. Where there are cubicles there should also be some separate single rooms, for while some prefer to be in a cubicled room, others prefer a bedroom to themselves. Not least important, the House must be compact, so that it can be easily worked by the staff. When one party goes out in the morning and another comes in at night, the whole House has to be cleaned down during the day, so that the House must be well planned if the work is to be done in the time.

Launching the Scheme

When a suitable House has been found, the cost of alterations, equipment, and staffing must be worked out and then an appeal made at once as widely as possible by personal letters and interviews, not by circulars unless with a covering letter. This is the point at which the dioceses might well adopt the scheme

if it is desired, and they should give—not merely promise—a definite amount. We have heard it said that in some cases a diocesan grant has affected the amount given by subscribers, which was surely unjustifiable. It is not necessary to wait until the last halfpenny is paid into the bank before the work is begun. One or more wealthy people can often be interested sufficiently to guarantee the bank for a definite amount in order to give the enterprise a start. This is sound religion and sound business too, if the scheme is properly worked out and efficiently organised. As to the cost of the alterations, and equipment, and the staff required, we cannot give any figures as they vary with each House. But it is worth while mentioning that a Retreat House can claim the right of an institution to wholesale terms where quantities or the total of a monthly account justify it, and it can deal direct with wholesale houses and manufacturers. A number of things can be got wholesale. Knowing how and where to buy saves a great deal of expense, both in equipping and running the House.

Alterations and Equipment

The cost of the alterations will be chiefly in the division of rooms, heating, and additional lavatory accommodation. Having had some experience of dividing rooms we would recommend two methods. The first is by plaster slabs $2\frac{1}{2}$ inches thick which only need $\frac{1}{8}$ inch of plaster skimming. But they must be properly grouted as they are built so as to make a solid wall. This partition is reasonably soundproof but is rather heavy, being about $1\frac{3}{4}$ cwts. to the super yard. Where plaster slabs are used care must be taken to ascertain if the floors will carry the weight. The lightest kind of partition and probably the cheapest and most soundproof is one of tongued and grooved floorboards with $2\frac{1}{2}$ inch spars and packed well with cotton waste or

pitchpine sawdust. It is also the cleanest to put up which is a consideration, and it does not require plasterers, which is another advantage. The boards are covered with a special canvas used by decorators for the purpose and then papered in the usual way. For making cubicles there are two methods. Some prefer wooden partitions with doors as being more private, but it is difficult to get really seasoned wood, so that the boards are liable to shrink apart and knots to fall out, while for cleaning purposes each cubicle is a separate room with limited space for moving the furniture about. We would recommend dyed Bolton sheeting supported by painted light iron gas piping with standards of the same piping screwed into round plates which are screwed to the floor. The ends of the curtain rods are flattened and drilled and held in place by a pin in the plugged top of the standard. At the wall end they should be screwed into round plates which are screwed to boards. These boards should be screwed to the skirting and the picture rail thus avoiding damage to the wall. If there is no rail the wall will have to be plugged of course. The round plates are stock things and can be easily obtained. The curtains should run in one piece from the wall round two sides in each case, so that it is impossible to see from one cubicle into another. For fullness 1 to 1½ yards should be allowed above the actual length of rod and the curtains should be ½ inch off the floor so as not to collect dust and fluff. The standards should be 6 feet high. This method affords complete privacy, while for cleaning the curtains are thrown over the rods making one room with space to move furniture about.

It is essential to make adequate provision in the way of baths, washbowls, and w.c's. In the case of baths it is important to have a kind which does not take too much water as a number of people may want to use them on the same night, while the cisterns for the w.c's should be of the silent syphon type. It will be found

necessary to have a separate furnace for the hot-water supply as the kitchen range could not cope with the amount required. A small Robin Hood type is best with one or preferably two large cylinders for storage. The heating of the Retreat House is a most important item and ought certainly to be made really efficient. Central heating is a necessity on the groundfloor and desirable upstairs, at least on the landings. With regard to the groundfloor rooms, while coal fires look most homely they do not thoroughly warm the rooms first thing in a morning, nor maintain an even and well-distributed temperature without constant attention, which the staff have not the time to give. Also they involve a great deal of extra work for the staff in the morning, which would mean at least one more maid. Gas fires are very clean and convenient. They cause no work and can be turned out when not needed, if someone remembers to do it, but like coal fires they are not enough for large rooms without central heating and they are very expensive if used much. Unquestionably the most effective method of obtaining a good uniform, well-distributed, and constant temperature is by anthracite stoves Good ventilation is, however, needed if they are used in common rooms and bowls of water behind the stoves, as the flue is blocked up. With a window slightly open they are all right. The best type for the purpose is the No. 3 Contesse blacklead model which can be got for £6 3s. It can also be obtained in a beautiful enamel. New stoves with the latest improvements should always be bought. The floors of the rooms are best sized, stained with permanganate of potash dissolved in half and half cheap beer and water, a trade method, then varnished with two coats and afterwards polished.

As we have said, knowing where and what to buy can save a great deal of expense, and this is very true in equipping a house. For the chapel a good portable organ will serve the purpose and cost less than a larger

one with stops, which may give a louder but also a more uncertain sound. The chairs should be rush bottom with seats not more than 17 inches and backs 31 inches high, with a slot for books and a rack underneath for hassocks. The chairs should not be fastened together for several reasons, while for the front row the local carpenter can make a plain painted or varnished book-rest which can be screwed to the floor. Strongly bound hassocks are far better than kneelers which wear thin. It will of course be borne in mind that the chapel will be used by those who like a full ceremonial and also by those who in varying degrees prefer simpler types of service, and provision will be made accordingly. For instance, the riddles will be hung on swivelled arms so that they can hang at right angles or be turned back according to the position taken at the Celebrations. There is a wide variety of use in the English Church and indeed in each School, a fact which Retreat Houses must recognise if they are to serve the whole Church as they ought to do. A corner of the room can be curtained off for a vestry. The Conductor's room should be next to or near the chapel and in addition to the usual furniture it should contain a faldstool.

For the common rooms there are good white whole-cane chairs on the market now for about 13s. These are better than the willow-basket chairs which creak. A piano is necessary in one of the common rooms for hymn practises and for conferences and similar gatherings. For small tables there are card-tables which can be got for 4s. 6d. which will serve the purpose. Two or three good rugs will do for the floors.

In the dining-room special tables should be made with rigid legs and 34 inches wide, the length being according to the size of the room, ample allowance being made for serving. Strongly screwed bentwood chairs are the best here with seats not more than 13 inches or 14 inches wide. These can be bought for about 6s. 6d. or 7s. As conferences will certainly be held in the House it ought

to be mentioned that four times the number the House can accommodate will be needed in the way of chairs for the rooms already mentioned. For the conference room we would suggest a good collapsible chair which is on the market for under 7s. and can be easily stored when not required, but it is not suitable for use in the chapel.

The kitchen should be light and airy for the sake of those who have to work in it, and should have a really good range with two ovens and a number of rings for pans. Plenty of pans are needed and the larger sizes at any rate should be of good enamel or strong aluminium, so that they won't be too heavy for lifting when full. If a stove is needed in addition to the range we would suggest gas in preference to electricity as the latter is slow, and, at present, expensive. It would be very useful in hot weather. A geyser is also very desirable for the hot water for meals, etc. The cutlery should all be stainless so as to reduce the work of the staff. With regard to the bedrooms single bedsteads can now be bought very cheap. The mattresses should be stuffed with hair, not flock or fibre, the extra expense being more than justified. Four good blankets should be allowed for each bed with a counterpane and good rug. Extra blankets and rugs should be available for the people with cold feet. Bath towels should not be provided for everyone, but some should be put in a convenient place for those who want them. Bedroom chairs with solid seats are desirable and are extra to those already mentioned. Corner wardrobes can now be bought for 4s. 3d. and are very useful. Combination washstand-dressing-tables are best. The local carpenter could make one up with two shelves underneath for about £2, but they should not be painted white. Otherwise they can be bought with two drawers for about £5. Enamel toilet sets can be got which will serve the purpose and not break. Earthenware may, however, look nicer. Two jugs, one small, are required for each

person and also jugs or cans for hot water in the morning. Cubicled rooms can share a large can or jug. Oval enamel jugs without a rim at the bottom are best, and when chipped they should be touched up at once with enamel. If it is possible to fix washbowls with hot and cold water in single rooms, it saves a great amount of work. The prices which we have quoted are the best we have come across at the present time and will serve as a guide, but they will alter, probably in a downward direction, as time goes on.

The Staff

With regard to the staff required to work the House efficiently it will be found that a Priest as Warden will be needed to act as Chaplain for the Retreats and the household. Moreover, someone must devote himself to the organisation and the propaganda if the House is to justify itself. The Warden ought not to be an avowedly party man for he will have to serve all Schools alike. He will need that wider outlook and experience which will enable him to understand and appreciate the valuable elements in every School. It need hardly be said that he will find more than enough to do, for in addition to the foregoing duties, he will have to conduct Retreats and sometimes take the duty of other conductors in order to enable them to come.

The Matron's position is a very difficult one to fill efficiently. It demands a good domestic organiser and caterer, and one who has a wealth of tact and good humour. She must have the ability to think of all the things which have to be seen to, if the work is to be done properly and so smoothly that no one notices that it is being done, which is an essential feature of Retreat House work. A Retreat House is difficult to run, for everything has to be done to a time-table, which means reducing it to a routine as the only possible way, and while Retreats are being held it

must be done silently. Incidentally, whatever the gathering, the meal-times should not vary, except on the last morning. Last but not least, the Matron must check waste and be an economical manager. She can save the House much expense in a year in this way, a very necessary thing. The Matron should have an Assistant who will help in the supervision of the work of the maids, the meals, and the stores, and act in her absence. One need not enlarge on the need of having an efficient cook who will also have a good influence over the maids.

The number of maids will vary with the size of the House, but in our experience we have found it best to take suitable girls on leaving school and train them as between-maids, who will help as and where needed. Maids who are not prepared to do whatever is required are absolutely useless in a Retreat House. Where there is a laundry it is cheaper and better to do washing at home. An older girl can be got for this work, helped on the first day by a daily woman and afterwards by the other maids for the ironing, etc. This keeps them occupied when there are only short week-end Retreats, as is generally the case in winter. Otherwise two strong maids could do it all each week by Wednesday or Thursday. The laundry maid or maids would be available to help in the House during the latter part of the week. A porter is necessary also to see to the furnaces, knives, boots, various repairs and odd jobs, and work about the grounds. There is one thing which should never be forgotten, namely, that the Retreat House is the home of the staff. Their accommodation should be both adequate and comfortable, for they have to live and work in the House the whole year round.

Organisation

Something must now be said about starting the actual work of Retreats. As soon as the scheme for a House is well in hand a well-written explanation of the nature and value of Retreats, with a description and views of the House, should be sent out broadcast. For this purpose the co-operation of all the Church organisations in the dioceses concerned should be enlisted, such as the C.E.M.S., the M.U., and the G.F.S., and also the parochial clergy and lay workers. The clergy should be asked to reprint the explanation in their Parish Magazines as the most direct way of bringing it to the notice of Churchpeople generally in the area. It is no good putting an article on the market, however useful it may be, unless you let everybody know about it and explain its value to them. Efficient advertising beforehand is essential to give the House a good start. The Association for Promoting Retreats, 241 Abbey House, 2 Victoria Street, London, S.W.1, provides a large amount of literature which will be found very useful, and their Organising Secretary will be glad to help in any way desired to make the value of Retreats better understood in the area. When a definite date can be fixed for opening the House, the Warden should approach the various organisations already mentioned and others, as well as sympathetic parochial clergy, with a view to their arranging Retreats for their people, or conferences maybe. The dates of these, with full particulars, should be made known without delay. They are not likely, however, to take up all the week-ends, not to mention mid-weeks, so the Warden should arrange as many open Retreats as possible, to which any who wish may come, in order to secure that the House shall be well used from the start. His arrangements should not all be short week-ends, for this kind of Retreat is not the ideal, nor can it produce the same

results as the longer periods of two or three full days. It is important that all those who come in the first year should go away enthusiasts determined to tell others of the good thing they have found. The number of open Retreats arranged by the Warden will decrease as time goes on and more applications are received for special Retreats, etc., but at first he must arrange quite a number. To have the House unused is a dead financial loss, for all the overhead charges are going on with no income from fees, etc., to meet them. A list of all the arrangements should be printed as early as possible and two copies sent to every branch secretary of all the societies and guilds whose address can be got hold of, and to the superintendents of Sunday Schools, and lay readers, and also to the clergy, with a request that they will publish it in the parish magazine, and put one list on the church notice-board. The opportunities provided by the Retreat House cannot be made too widely known. Thank God for the people with the pioneer spirit, who have the enterprise to go and see for themselves whether a new thing is really as good as it is represented to be, without waiting for someone else to go first to find out for them. What would new movements do without them, and the suggested broadcasting of the arrangements is the way to get in touch with such people. The lists can be sent out under a halfpenny stamp and the envelope marked "Important," so that it shall not be consigned to the wastepaper basket unopened. This will cost something in postage, but will be well worth while. The Bishops should also be asked to commend the House and its opportunities strongly in their diocesan gazettes, in which by the way the monthly list should appear regularly.

Finance

This chapter would not be complete without something being said about the financial working of a Retreat House. With regard to subscriptions a list of subscribers can generally be obtained from diocesan headquarters, but the appeal should not be sent only to these regular supporters of Church work. Other lists can also be obtained of people who do not get every appeal that is sent out. Then there are many ways of raising money which bring in varying sums such as a case with articles for sale in the hall. This can be opened before the Retreats actually begin and on the last morning, and all the time during a conference. It is a perennial sale of work which is well worth while. Then small money-boxes can be available for any who wish to have them, for the funds of the House. Charges should always be made for baths, as they involve extra expenditure in maintaining a large supply of hot water. Veils should be provided for those who have not brought them, at women's and girls' Retreats and a charge of twopence made for them towards laundry. A café should be opened at conferences, not later than 9.30 p.m., at which tea and cocoa are provided at twopence a cup and biscuits according to cost. Biscuits, sweets, and tobacco can also be put out on a table for sale in the hall. This also is worth while if the biscuits and sweets are bought wholesale. There is little profit in tobacco, but it ought to be provided and a licence obtained. It is also possible to have a bookstall for the sale of pamphlets and small books. Trade discount of 25 per cent can be obtained without being registered booksellers from the S.P.C.K. (for paper-bound literature under 1s.) and from the A.P.R., the Missionary Societies, and Epworth Press, for all their literature. But it is essential that the prices should be clearly marked on all copies and care should be taken to note what has a ready sale and therefore ought to be stocked.

Postcard views of the house and grounds should also be on sale with the name clearly printed in each case, as this is not only a good source of income but also a good advertisement. Pencils, notebooks, resolution cards, and stationery should also be added. Then there should always be one collection for the funds of the House at every gathering. The fees do not cover the expenses of the House and this is an opportunity for the retreatants, according to their means, to give a thankoffering towards its maintenance. These additional sources of income being of a voluntary character, are perfectly legitimate, for all that is necessary to the Retreat is included in the fee. The House should also be available for those who wish to make a private Retreat, and those who want a quiet rest. Such people can be accommodated whether there is a Retreat or not, if the House is not full, and a comfortable bed-sitting-room should be available for the purpose. One of the small rooms can often be converted for this purpose at short notice, but it should be easily accessible in case meals have to be served and fires provided in it. The receipts from these sources are appreciable in a year.

With regard to the fees charged we would like to be very definite on the principles involved. It is to the common interest of all those engaged in this work that they should have the same system everywhere. Community Houses were, of course, engaged in holding Retreats more or less before the War and they exist quite apart from this side of their work, otherwise some of them would not fix their charges so low. These charges cannot possibly in the ordinary way cover the cost of food, cooking, the domestic work entailed, heating and lighting, etc., and probably it is not known that they are being quoted against the quite reasonable charges of the new houses. I do not see why they should not fall into line in this matter. for they, like the new houses, have to appeal for subscriptions in

order to carry on their work. On the other hand, some of the new houses began with no fixed charges, but they are finding it necessary to make fixed charges on a definite basis, for it is impossible to carry on with such an uncertain income. The charge from Saturday tea to Monday breakfast is 12s. 6d., which includes two nights' accommodation and seven good meals. No reduction is made for those leaving on Sunday night, as they have supper before they go and only miss one meal while the expenses of the House for laundry, etc., are the same whether they go or stay. Unless it is known beforehand who is leaving on Sunday night, they all have to be catered for till Monday morning. Also it is quite unnecessary to make a lower charge for women than for men, and it means a very considerable loss in receipts in a year where it is done. For juvenile Retreats the charge for Saturday tea to Monday breakfast is 7s. 6d. They are an essential part of the work and the House must be prepared to lose on them. From Friday supper to Monday breakfast for adults the fee is 18s. 6d., and up to Tuesday breakfast 25s. 6d. The odd 6d. stops no one coming, but it means a considerable amount to the House in the aggregate. The longer the gathering the better, of course, for the House, and it is both possible and desirable to reduce the basis of the charge in order to increase the number of longer bookings. Thus from Monday supper to Saturday breakfast the charge is 30s., and for each day over this period 6s. per day is added. These charges have been worked out on a scientific basis, and except for short week-ends, which should be 13s. 6d., are on a sliding scale according to the length of the booking. As short week-ends are the period for which most people with limited means come, a reduction of 1s. is made. The real reasonableness of these charges is obvious when it is remembered that in addition to four good meals a day they include laundry and the use of a large house with its private grounds, which have to be maintained,

lighting and heating, and the service of an adequate staff to do the housework, not to mention the keeping of the House, outside and inside, in good condition for the benefit of those who use it, while many things have to be renewed or repaired from time to time. And in passing it may be mentioned that some organisers who plead the poverty of their people would be surprised if they knew how much those people spend on the extras when they come. As a matter of fact the above charges are so reasonable from the people's point of view that the House can only meet its expenses by appealing for subscriptions to make up the deficit. Organisers can, of course, add to these charges to cover their own expenses or help out any genuinely hard case. But it is obviously unfair to ask the House to reduce its charge for all because there are possibly one or two hard cases. There are ways of meeting any difficulty there may be in really poor parishes, as, for instance, utilising the collections at Celebrations, and savings clubs, etc., while P.C.C.'s in several cases have been known to make a grant, or Vicars may have a general fund at their disposal which can be drawn on. A higher rate of charges than the above might be made for conferences and still be quite reasonable.

Something must now be said about a matter which every Retreat House will have to deal with sooner or later, and it is best to do so at the outset. It is the problem created by casual people. They book the House but forget to complete their arrangements and get in applications till it is too late and then they write quite cheerfully to say how sorry they are that they must cancel it. Nothing is said about compensating the House for having through their carelessness lost a date which someone else would have used. Others book the House and organise the Retreat or conference in such an unbusinesslike way that they only get a few applications whereas they could have got many more. Now the expenses of the House are the same for ten as

for twenty, and it is always cheaper to cater for a larger than a smaller number, so that again the House suffers financially through a bad organiser booking it. No Retreat House can survive if there are many cancelled or small Retreats, and in order to safeguard itself from this kind of loss it simply must have a guarantee of a minimum number and claim compensation for the cancelling of a booking. It is, therefore, entirely fair and reasonable that a guarantee of half the number the House can accommodate should be required, which means that it will receive the fees for that number in any case, and also in the event of a booking being cancelled, a quarter of the total fees for the minimum number. The compensation will by no means make up for the financial loss to the House, but both these safeguards will help to ensure that organisers will do their best to get a good number and complete their arrangements in good time. Moreover, it will be found in actual experience that the House will lose far less by adopting these safeguards than by not doing so. It will not deter the right people from benefiting from the opportunities which the House affords. In the case of parishes beginning to arrange Retreats any difficulty can be overcome by several of the same type joining in a Retreat. The organisers of these special Retreats, etc., make their own arrangements as regards time-tables and rules and use at the Celebrations, subject to the approval of the Warden in certain matters, but they always observe the usual times of the House for meals. They also get their own conductors and pay their travelling expenses and the charge of the House, which is the same as for the retreatants for board and accommodation, the conductors being counted in the minimum number to be guaranteed. It will also be found necessary to have a fixed rule to safeguard the House from casual persons, who allow the House to incur the expense of catering before remembering to notify the House that they cannot come. It is perfectly fair and

reasonable to insist that at least two clear days' notice shall be given to the House in the event of an individual application having to be cancelled, otherwise half the fee will be charged towards the expense of catering for them. This rule should be printed in bold type on all notices and all organisers should be required to state it definitely in their communications. New Houses need have no hesitation in adopting these very reasonable and unfortunately necessary precautions, and as regards the casual sort of people we have mentioned, their only hope of cure is to be made to pay for their carelessness. We have already said that the financial side of a Retreat House is a problem which must be dealt with in a sensible businesslike way. Any other way will simply mean that the House will have to close, and we have it on the authority of St. Paul that bad business method is certainly not good religion.

We have gone into considerable detail in this article, but it is the result of seven years' experience of a large Retreat House together with the experience of others, and judging from inquiries received from those who are opening new Houses, it is the kind of information they wished to have. We hope that it may be of use and perhaps expedite the opening of Retreat Houses where there is at present no provision being made.

APPENDIX A

Books for Reading at Meals

Adults

Across the Bridges. Paterson. (Arnold.)
After Supper in the Refectory. Eckharte. (Mowbray.)
Alice Ottley. A Memoir. E. James. (Longmans.)
The Butterfly Man. (M. Oemler.)
The Cedar Box. J. Oxenham. (Longmans.)
Christian Mystics. Underhill.
The Firebrand of the Indies. E. K. Seth-Smith. (S.P.C.K.) 2/6.
Francis of Assisi. Mackay. (S.S.P.P.)
Francis of Assisi. Chesterton. (Hodder.) 2/6.
God in Everything. (Epworth Press.) 4d.
God's Lantern Bearers. Gillie. (Black.)
The Greatest Thing in the World. Drummond. (Hodder.)
Hidden Servants. F. Alexander.
His Life and Ours. G. Hollis. (Mowbray.)
The House of Fadeless Splendour. N. Whittinghame.
The House of Far Distances. Florence Drummond. (Methuen.)
Letters to Women. Fenélon.
The Life of Brother Lawrence. (Skeffington.)
Master and Man. Tolstoi. (Everyman's Series. Dent.)
Men who Met Jesus. Chenhall Williams. (Longmans.) 2/6.
The Mind and Work of Bishop King. B. W. Randolph. (Mowbray.)
Mother Cecile. Sister Kate. (S.P.C.K.)
Pastor Ovium. Skrine. (Longmans.)
People's Life of Christ. Paterson Smyth. (Hodder.) 6/-.
Pilgrim's Progress. Bunyan.
Quaker Saints. Hodgkin.
Romance of South African Missions. (S.P.G.)
The Saint and the Outlaw. Michael Wood.

The Secret Garden of the Soul. Herman.
Shadowed. Florence Drummond. (Methuen.)
Shepherd Easton's Daughter. Mrs. Skrine.
Story of St. Paul's Life and Letters. Paterson Smyth. (Low.) 3/6.
Sundar Singh. Sandars. (S.P.C.K.) 2/–.
Sundar Singh. Streeter and Appamsay. (Macmillan.)
That Land and This. G. Hollis. (Mowbray.)
Through Human Eyes. Chenhall Williams. (Longmans.) 2/6.
Twenty-Three Stories. Tolstoi. (Oxford University Press.)
Venturers for God.
Village Silhouettes.
Visions. First Series. Bishop Montgomery. (S.P.G.)

Adolescents

African Scout Stories. Keable and Sedding. (S.P.C.K.) 1/6.
Apollo of the Pygmy Forest. Lloyd. (C.M.S.)
Dayspring in Uganda. Lloyd. (C.M.S.)
In Dwarf and Cannibal Country. Lloyd. (C.M.S.)
Joel. A. F. Johnston. (R.T.S.) 3/6.
The Lion Tamer. Shepherd. (S.P.C.K.)
Paul the Dauntless. Basil Mathews. (Partridge.)
The Spirit of the Game. Basil Mathews. (Hodder). 2/6.
The Trail of the Peace Scout. (S.P.C.K.) 1/–.

Children

Golden Windows. Laura Richards. (Allenson.)
The House of Prayer. F. Converse. (Dent.)
The Legend of the Sanctuary Flower. (Critchley.)
A Pilgrim in Fairyland. J. McConnell.
The Silver Crown. Laura Richards. (Allenson.)
Stories from Fancy Land. Evans. (S.P.C.K.) 3/6.

APPENDIX B

Prayers and a Litany for Use in Retreats

For those in Retreats

O Spirit of God, we beseech Thee to quicken our souls, enlighten our minds, and open our hearts during this time in which we have come apart in Retreat. Grant that we may see ourselves as we are and also as Thou wouldst have us be. And give us such a vision of God our Father, as revealed to us by Jesus Christ, that we may be more completely devoted to Him, more faithful in His service, and more earnest in our endeavour to do always the things that please Him; for the sake of Jesus Christ our Lord. Amen.

O Father in Heaven, grant that we Thy sons (or these Thy daughters) may never be afraid to confess the faith of Christ Crucified; and manfully to fight under His banner against sin, the world, the flesh, and the devil; and to continue Christ's faithful soldiers and servants to the end of our lives; for His sake who was faithful unto death, Jesus Christ our Lord. Amen.

Teach us, Good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to labour and not to ask for any reward save that of knowing that we do Thy will; who livest and reignest with the Father and the Holy Spirit world without end. Amen.

For an Increased Provision and Use of Retreats

O Father in Heaven, we beseech Thee to guide and bless the Retreat Movement in our own and other Churches throughout the world. May Retreats be multiplied and

may people realise their value and make use of them more and more. We pray especially for Thy blessing upon this and all other Retreats now being held (or upon the Retreats at . . . .). May Thy will in its fullness be done in them and through them. And for all those who have been to Retreats, we pray that by Thy continual help they may always walk worthy of the vocation whereunto Thou hast called them. Grant this for the honour of Thy Son, Jesus Christ our Lord. Amen.

For the Increased Provision of Retreat Houses

O God of all wisdom and power, we beseech Thee to grant faith and wisdom, vision and the spirit of enterprise to all those whom Thou hast called to the work of furthering the Retreat Movement and providing Retreat Houses where they are needed. May they seek always to know Thy will, so that they may with confidence do their duty, knowing that Thou canst make all things work together for the fulfilment of Thy purpose. May Thy will in this and in all things be done for the sake of the extension of Thy Kingdom upon earth. We ask this in the Name of Jesus Christ our Lord. Amen.

For Retreat Houses and their Staffs

Visit we beseech Thee, O Lord, this House of Retreat and drive far from it all the powers of evil. May Thy holy angels dwell in it to preserve us in peace, and may Thy blessing be upon it evermore ; through Jesus Christ our Lord. Amen.

O Father in Heaven, direct and bless we pray Thee all that is done for the spiritual and bodily welfare of those who come apart awhile to this and other Retreat Houses. Grant that those (or we) who minister to them may so live and work together that all things may be done according to Thy will and to the glory of Thy Name ; through Jesus Christ our Lord. Amen.

Blessed Lord, who didst love Martha and Mary and Lazarus, blessing their home with Thy sacred Presence,

bless we beseech Thee this House of Retreat, and especially those in it by whose ministry we are freed from earthly care. May they be conscious that Thou art with them in their daily work, and be all united in love and peace by the bond of diligent and unselfish service. Grant this our prayer for Thy Name's sake who with the Father and the Holy Spirit dost inhabit the eternal peace, one God for evermore. Amen.

For our Country and Parish

Almighty God, who alone canst work great marvels, mercifully hear our prayer, and grant to our Land and the Parish, from which we come, all things that are needful for their spiritual welfare. Strengthen and confirm the faithful ; turn and soften the wicked ; arouse the careless ; recover the fallen ; restore the penitent ; remove all hindrances to the advancement of Thy truth ; and bring all to be of one heart and mind in Thy Holy Church ; for the sake of our Lord and Saviour, Jesus Christ. Amen.

For the World

O Saviour of the world, who didst command Thy Church to preach the Gospel to every creature and make disciples of all the nations, grant to us, whom Thou hast called into Thy Church, a ready will to obey Thy word. Fill us with an earnest desire to make Thy saving truth known to all mankind. Inspire us with Thine own compassion for the heathen, who have not known Thee, especially all those in Asia and Africa who are pleading in vain for someone to teach them about Thee. O Lord of the harvest, send forth, we beseech Thee, more labourers into Thine harvest. Fit and prepare them for their work ; and give them the spirit of love, of power, and of a sound mind. Strengthen them to endure hardness ; and enable them to overcome all difficulties ; and grant that Thy word spoken by their mouths may never be spoken in vain. We ask this in Thy Name and for the sake of the coming of Thy Kingdom. Amen.

For Unity in the Church of Christ

O Lord Jesu Christ, who didst pray that all those who believe in Thee might be united in Thee, help us to realise that our present divisions are one of the chief hindrances to the coming of Thy Kingdom. Take from us, we beseech Thee, all ignorance, misunderstanding, prejudice, and uncharitableness ; and so fill us with Thy Spirit that we may never rest until we have attained that unity in faith and service, which will convince the world that Thou art the Christ, the Son of God, who livest and reignest with the Father and the Holy Spirit now and ever. Amen.

For International and Industrial Peace

O God, the Lord of all the earth, we pray for a righteous and abiding peace in all the world, so that in quietness and contentment the nations may work out their salvation and fulfil their destiny according to Thy will. Also we beseech Thee to inspire all those who are concerned in the industries of our own and other countries with a strong sense of honour, justice, and brotherhood, so that industrial strife may cease for the sake of the common good. We ask this in the Name of the Prince of Peace, Jesus Christ our Lord. Amen.

A Litany for Use in Retreats and Quiet Days

Let us be silent for a moment that we may realise the Presence of God in our midst.

An Act of Worship

Read :—John iv. 23–24.

" Therefore with angels and archangels, etc."

O God, Creator of the universe and Lord of All.
We worship Thee.

O God of infinite majesty, wisdom, and power.
We worship Thee.

O God of infinite love, and justice, and mercy.
We adore Thee.

O God, the source of all peace and joy, beauty and truth.
We adore Thee.
O God, the Giver of all good things.
We love Thee.
O God, our Father who art in Heaven.
We love Thee.
O Son of God, the King of Glory.
We worship Thee.
O Son of God, to whom is given all Power in heaven and earth.
We worship Thee.
O Christ the Revealer of the Father.
We adore Thee.
O Christ, the Way, the Truth, and the Life.
We adore Thee.
O Christ, the Redeemer and Saviour of the world.
We love Thee.
O Christ, our Elder Brother.
We love Thee.
O Spirit of the Father and the Son.
We worship Thee.
O Holy Spirit, Lord and Giver of life.
We worship Thee.
O Holy Spirit, Revealer of Truth.
We adore Thee.
O Holy Spirit, the Sanctifying Power.
We adore Thee.
O Holy Spirit, the Bestower of sevenfold gifts.
We love Thee.
O Holy Spirit, our Ever-present Guide and Comforter.
We love Thee.

Thanksgivings

Read :—2 Corinthians iv. 15.

Let us give thanks unto our Lord God.
It is meet and right so to do.
The Response is : " We thank Thee O Lord ".
For the promise, that where two or three are gathered together in Thy Name, Thou wilt be present in their midst.
For the promise to manifest Thyself to those who seek Thee.

For the present opportunity to obtain that personal knowledge of Thee and of Thy Son Jesus Christ, which is Eternal Life.

For the joy and peace which come from knowing Thee and communion with Thee.

For the knowledge of Thy will and the power to do it obtained in Retreat.

For the restful and healing power of silence.

For the communion of saints,—the spiritual fellowship—realised in Retreat.

For the great revival of the use made of Retreats in our own and other Churches.

For the increasing provision of these opportunities in all parts of the world.

For the faith and spiritual enterprise shown in the opening of Retreat Houses.

For Thy guidance and Thy blessing so fully given to the Retreat Movement.

Short hymn, e.g. " Breathe on me, Breath of God ".

Intercessions

Read :—1 John v. 14–15.

Let us Pray. *The Response is :* " We beseech Thee to hear us, Good Lord ".

That an ever increasing number of people may respond to the call to come apart in Retreat.

That every Retreat may result, as at Pentecost, in an outpouring of the Holy Spirit.

That the Holy Spirit may give us a fuller knowledge of God as " our Father ".

That the Holy Spirit may reveal the heart of God, yearning for the love and devotion of all His children.

That through the Holy Spirit convincing us of sin and of righteousness we may find in Jesus Christ our personal Saviour and our life's Ideal.

That we may realise that Jesus Christ came to be also the Saviour of the world and the Ideal for all mankind.

That we may realise how great was the Love which constrained the Son of God to live and die upon earth for the sake of the world.

That such Love may constrain us to give ourselves in wholehearted devotion to God, and gladly to dedicate ourselves and our lives to the service of Christ.

That God's will in all its fullness may be realised in and through the Retreat Movement.

That Retreat Houses may be provided wherever they are needed.

That an adequate supply of trained Conductors may be provided for all kinds of Retreats.

That the value of Retreats may be everywhere realised and that there may be an adequate provision of these opportunities both at home and abroad.

That none may through misunderstanding or prejudice fail to follow the teaching and example of Christ in using these opportunities to fit themselves for the Christian life and service.

That in Retreats the newly confirmed may get the adequate incentive and impulse to be ever true to their vows.

That Retreats may be a means of renewing the spiritual life and work of the whole Church.

That through Retreats the Church may be so imbued with the mind of Christ that it will be able to solve all the problems confronting it at home.

That through Retreats the Church may be inspired to make an adequate response in men, women, and money to the urgent World Call.

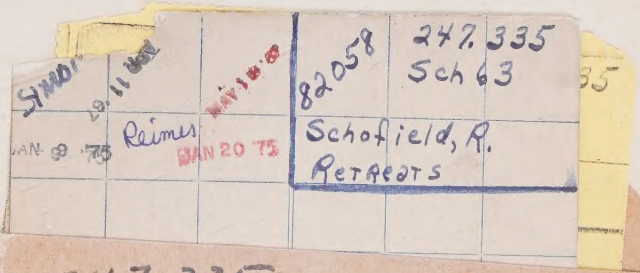
That through the extension of the Retreat Movement unity may be restored in the Church of Christ and so hasten the coming of His Kingdom.

The Lord's Prayer.

The Grace in Ephesians iii. 20–21.

Collections of Prayers Recommended

Acts of Devotion (S.P.C.K.) ; *Cambridge Book of Offices and Orisons* (Mowbray) ; *Prayers for Students* (S.C.M.) ; *A New Prayer Book, Part III* (Oxford University Press) ; *Great Souls at Prayer* (Allenson) ; *Chain of Prayer Across the Ages* (Murray).



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